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A Reformed Weekly

Alberta 'vacationers' warmed by Cuban CRC

Jessie Schut

EDMONTON —On Feb. 9, six people from northern Alberta joined a planeload of tourists on a charter flight from Edmonton to Cuba. They were packing a lot more than sun-screen and bathing suits in their luggage, however. They were also carrying 100 kilograms of donated medical and educational supplies, a gift for the Christian Reformed Churches in Cuba.

If you were to ask any of

those people upon their return two weeks later, "How was your vacation in Cuba?" they would likely roll their eyes at you in reproach.

They'd tell you they saw more of the inside of churches than they ever saw of the beach. Their "vacation" consisted of visiting, and sometimes preaching in, 15 churches or house churches, in addition to prayer cells; viewing hospitals, a senior's drop-in centre, and a

home for persons with disabilities where the *Iglesia Cristiana Reformada en Cuba* carries out works of mercy. They spent long hot days, sometimes stretching to 18 hours, criss-crossing the country's roads in an un-airconditioned bus.

Those "vacationers" were members of the "Cuba connection committee" formed by Classis Alberta North to strengthen the classis' relationship between itself and the 12 churches that make up *Iglesia Cristiana Reformada*.

How Classis Alberta North in the frozen wilds of Canada established a warm and lasting relationship with their brothers and sisters in tropical Cuba is a fascinating story in and of itself (see sidebar).

Cuban connection

But the bigger story the Cuba connection committee wants to tell the people of Canada is the story of God's faithfulness, and of the perseverance of the saints. They want to tell of models of innovation and ingenuity. It's a story North Americans can learn from and use in their own churches.



Inside the *Iglesia Cristiana Reformada* in Jaguey Grande (the "Grand Rapids" of Cuba).

Classis Alberta North established the Cuba connection committee in the fall of 1996. The committee's mandate was "to inform the churches of the classis with regards to the character, needs and ministry of the Cuban church communities ... and, in turn, inform the Cuban brothers and sisters of the character, needs and ministries of the Alberta North churches."

Committee members have a heart for their Cuban brothers and sisters because of some spe-

cial connections with Latin America. For instance, chairperson Lloyd Burghart and his wife, Karin, previously worked at the Montreal Seafarer's Centre and helped a Cuban exile who jumped ship establish himself in Canada. Pieta Borkent visited Cuba on a church visit with a contingent in 1991; Job Den Otter used his electrical skills in disaster relief work in Mexico, and Peter Mulder worked in Honduran missions

See ALBERTANS page 2...

Attention Deficit Disorder: common for elementary students

Alan Doerksen

ST. CATHARINES, Ont. — A child acts up in school: refusing to sit still and disrupting his or her class. A few years ago, such a kid would have been labeled as having a bad attitude. But now, if this child is carefully observed by teachers and parents and diagnosed by doctors, he may be identified as suffering from Attention Deficit Disorder (ADD).

ADD has been around for a long time, but was only recently recognized and labeled, says Dr. Tom Zeyl, a Christian Reformed family physician in Smithville,

Ont.

Zeyl has had many patients with one type of ADD known as Attention-Deficit/Hyperactivity Disorder (ADHD). "You have to have proper diagnosis," he insists. Otherwise, any child who is hyperactive could be labeled as having ADD and "labels are

very hard to get rid of. Very often, the diagnosis is incorrect and the treatment is blamed."

ADD is often treated with the drugs Ritalin, Dexedrine or Cylert. These are effective if a child actually has ADD, says Zeyl. But he warns that the

See THERAPY page 3...



"Up from the grave He arose
With a mighty triumph o'er His foes.
He arose the victor from the dark domain
And He lives forever with His saints to reign..."

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News

Albertans have a heart for Cuba

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for 10 years. Job's wife, Sini, also a member of the committee, recently retired as a hospital chaplain. They all responded eagerly to an invitation to visit the Cuban churches for the spring synod of the Cuban CRC.

Classis Alberta North approved a budget of \$2,500, which was augmented with \$1,000 each from Christian Reformed World Missions and Christian Reformed World Relief Committee. The Alberta committee asked Thunder Bay, Ont., pastor Jim Dekker, a former missionary who had taught in Cuba in 1985, and his wife, Rose, to accompany the group as translators, and covered extra expenses out of their own pockets (see Dekker's article, p. 10).

CRWM Canadian Director Al Karsten also went, as did emergency physician Herman Borkent, at his own expense to act as a photographer for the experience.

Government co-operative

The committee encouraged congregations to help fill out a wish list the Cubans had sent them — medical, personal hygiene and educational supplies, which are often difficult to obtain at any price in Cuba. The



These two women were the only two members of this Cuban church at Alacranes during the '60s and '70s, when persecution was strong.

church in Cuba would use these items in its outreach work of mercy and education.

What committee members found in Cuba was both more and less than they had expected. For Sini Den Otter, the poverty was overwhelming. For Pete Mulder, the poverty was less than he'd seen in Honduras. For some, the government regulations were restrictive; for others, having experienced an earlier Cuba, the government was tremendously open. For instance, the bus used for

transporting the visitors around the island was on loan from the country's Department of Education. The government was actually co-operating in helping the churches with this visit.

"Two years ago we wouldn't have asked," the Cuban leaders told the committee. "Now we ask ... and receive."

But the government, in its turn, also asks and receives. Because of the American embargo, and the collapse of the Soviet Union, Cuba suffers from dire shortages of almost all consumer

goods.

The Cuban ministry of "Misericordia," equivalent to CRC diaconal ministry, has filled that need admirably. A number of North American and European organizations send supplies to the Cuban churches. Thus, doctors needing unavailable prescription drugs will turn to the church, which supplies them. In fact, the church pharmacy is better equipped than most hospital pharmacies in that country.

In the same way, soap, cooking oil, linens and other sundries are funnelled to the agencies that need them most. In this way, the Cuban CRC has developed a positive image in the communities. Its credibility is greatly enhanced in the eyes of the government by its social conscience.

Doing their own homework

Another eye-opener for the Albertans was church structure. Jaguey Grande, where Bessie VanderValk's ministry began, is the "Grand Rapids" of Cuba. There are 11 other registered congregations, as well as four house churches which are officially recognized. A house church, in addition to housing a family, has a room set aside for worship which is used twice on Sunday as well as during the week by 15-30 worshippers.

In addition to these official structures, another 110 prayer cells act as outreach ministries, drawing people in for Bible study and prayer — but not singing. To sing would be to turn these prayer cells into house churches, and that would violate government restrictions.

"Thriving cell groups are the most effective way of doing evangelism," says Karsten, telling of one woman who became a Christian and shortly thereafter was conducting six cell groups.

Four ordained pastors, four evangelists and one seminarian are charged with these churches, leaving a lot of room for lay leadership. One evangelist told the committee, "When I'm not here, the youth may lead the service, and another time other laypeople. They prepare their own messages.... I don't do their homework for them. They need to study it for themselves."

Women play a prominent role in the lay leadership. Much of that is due to culture. It's not considered "macho" for men to get involved in church. "Those men who are converted often be-

come church leaders," says committee chair Lloyd Burghart. "But they must make a break with the social mores of their country to do so." However, it's encouraging to see that the youth seem to be breaking that mould somewhat.

Education is valued in Cuba, and this is also reflected in the churches. The department of education prepares its own materials at Jaguey Grande and distributes them to the other churches.

In one town, Agramonte, committee members were told that each Sunday School teacher visits each student each week. In the entire church in 1997, the number of visits made totalled a staggering 21,459!

That statistic may prove that Cubans are "relationship people" first of all. They longed to have visitors who would experience life as they lived it, worshipping alongside of them, and praising the same God in spite of language barriers. A big value of the Alberta committee's visit was in just "being" with the people. And just "being" with people can be an extremely exhausting experience, as the committee found out.

But was it worth it?

"It's the best way to communicate," they all agree. The Cuban brothers and sisters are immensely encouraged when they are visited by other Christians. They are eager to tell of what is happening in their land, and they are also eager to hear how other Christians live.

Start of a beautiful friendship

The committee members also discovered that perhaps "doing" — a typically North American way of operating — is not quite as important as we like to think. Said Burghart: "A highlight for me was to see how the Lord worked, in seeing how a church can develop indigenously. We think we need to do it, but the Lord has developed a very nice church in Cuba, quite apart from our input. We shouldn't be surprised by that."

The Cuban churches are eager to continue this mutual relationship of caring. They've suggested that the delegation return in 18 months; in a few years they'd like to visit Alberta, as well. The Cuba connection may be a model for a new way of doing missions in the 21st century, as churches from different cultures experience a mutuality of caring, learning, and support.

Cuban missions and the CRC

Jessie Schut

EDMONTON —

+ 1940: Bessie Vander Valk, a member of Bethel CRC in Patterson, New Jersey, answers God's call to go to Cuba, even though there's no CRC presence there. She affiliates with the Cuban Evangelical Association, and is stationed in Jaguey Grande, a village of 6,000 in Matanzas province.

+ 1944: Bessie marries Vicente Izquierdo, a fellow missionary, and they form the Inland Gospel Mission. Even though there is no formal affiliation with the Christian Reformed Church, many congregations and individuals in North America support the work. The churches flourish and grow and begin building projects.

+ 1957: The Izquierdos need help and the CRC investigates whether the work can become a foreign mission field.

+ 1959: Synod adopts Cuba as an "above quota" field, and Rev. Clarence Nyenhuis and

his family are established there.

+ 1959: Fidel Castro comes to power.

+ 1960: Anti-U.S. sentiments run high in the country, and freedom of speech is suppressed.

+ December 1960: The CRC Foreign Mission Board calls Nyenhuis home and cuts official ties between the two churches to allow the Inland Gospel Mission to function without the embarrassment of American ties.

+ 1963: The Izquierdos become political refugees in the U.S.

+ 1967: Rev. Erilio Martinez, who grew up with the Inland Gospel Mission as his church home, is put in charge of the mission.

+ 1967-1980s: Only sporadic reports concerning the mission in Cuba reach the foreign missions board office. Christians in Cuba endure economic hardship and direct persecution. Pastors are imprisoned and sent to forced labor camps but the Lord blesses and protects the Chris-

tians of Cuba. Cuban Christians refer to this time as "our years in the wilderness."

+ 1985: Jim Dekker, a missionary in Venezuela, visits Cuba as a speaker for a youth conference. The next year he accepts a call to Covenant CRC in Edmonton Alberta.

+ 1990: Three Cuban youths and their pastor David Lee attend the Youth Unlimited (Young Calvinist) convention in Edmonton.

+ 1991: Dekker leads a contingent of eight Edmontonians to Cuba for a visit to the churches.

+ 1993: Rev. Erilio Martinez visits and preaches in the churches of Northern Alberta.

+ 1994-'95: CRWM and CRWRC representatives urge Classis Alberta North to formalize its relationship with the Cuban CRC.

+ 1996: Classis Alberta North forms the "Cuba connection committee."

Therapy, drugs help treat disorder

... continued from page 1
drugs may have side-effects, such as headaches, insomnia, or appetite suppression. But medication works well up to 80 per cent of the time, he reports, and results in better concentration, an increased attention span and better social interaction.

Crucial checklist

When teachers or parents come to Zeyl with a child they suspect may have ADD, he asks both teachers and parents to fill in questionnaires. These ask them to report if the child rarely, sometimes or often engages in such behavior as:

- failing to give close attention to details in schoolwork;
- fidgeting with hands or feet or squirming in seat;
- not seeming to listen when spoken to directly;
- talking excessively;
- being easily distracted;
- avoiding tasks such as homework that require sustained mental effort.

These behaviors are some of the characteristics of ADD.

Dr. Keith Martin, a doctor and Reform Party MP for Esquimalt-Juan de Fuca, B.C., has also had patients with ADD, and says the cause is unknown.

Often, ADD patients come from families with problems at home, Martin observes. If a teacher thinks a student may have ADD, he or she should talk with the parents to find out about the situation at home, he suggests.

To treat ADD, Martin suggests "a combination of drugs and behavioral therapy." An important part of therapy is for parents and teachers to set out boundaries for a child, use proper discipline, and be consistent in how they treat a child.

ADD is an issue which families and medical people should deal with rather than governments, says Martin, who is a Roman Catholic.

Flavor of the month?

Karen Van Dyke is a social worker at the children's clinic of the St. Catharines General Hospital who often works with children with ADD. "We tend to see the more extreme kind of kids," says Van Dyke. Often, "they have very poor social skills." Many kids with ADD have low self-esteem, so the clinic has a social skills program to help them build up their self-esteem. "We do a lot of work



Dr. Keith Martin

with parents, explaining the disorder," she adds.

The clinic offers an eight-week program with two groups: one for children with ADD and another for their parents. Participants meet once a week for an hour. Van Dyke leads the parents' group, and trained volunteers lead the children's groups.

Van Dyke says ADD was "first labeled back in 1940 as Minimal Brain Dysfunction. In the early '80s, it started being more identified. Now it's almost the flavor of the month."

There is a danger of children being labeled too easily as having ADD, she warns. To avoid this, there needs to be a proper medical diagnosis of each child suspected of having ADD. "If you put a child on medication and it's not ADD, it makes them 100 per cent worse," she asserts.

Although some drugs can be effective to treat ADD, Van Dyke says, "We are of the opinion you try everything first before medication." One effective non-medical treatment is for parents and teachers to offer a very structured program to children with ADD. Sometimes, a special diet can help.

ADD can be difficult to identify because it is behaviorally based, says Van Dyke. It can't be identified by blood tests or brain scans. She thinks it could be a hereditary condition. Al-

though family problems are probably not a cause of ADD they "can certainly make the symptoms worse," asserts Van Dyke.

Although ADD is a long-term illness for some people, roughly half of children grow out of it by puberty, says Van Dyke, who attends Maranatha Christian Reformed Church in St. Catharines.

Arlene Herfst works for the St. Catharines-area public school board testing school-aged children for learning disabilities or related conditions such as ADD. Teachers and some parents refer children to her who they suspect suffer from ADD. When she meets with a child, says Herfst, "I first look to see if there's a learning problem. A child may have a problem processing language."

If a child has ADD, Herfst agrees with Van Dyke that a structured lifestyle can be helpful. But some children need different kinds of structures to improve their concentration. "Some people need quiet and no distractions, others need 'white noise' [such as background music]."

Observation needed

To assess if a child has ADD or not, Herfst will observe him or her in a classroom situation, and ask the child's parents and teachers to fill in questionnaires like those used by Zeyl. Once a child is assessed as having ADD, Herfst will meet with him or her and later make recommendations about classroom changes that could help the child improve at school.

Children with ADD tend to demonstrate two extremes of behavior, says Herfst: either they will be hyperactive or withdrawn.

Karen Gerritsma, principal of Calvin Memorial Christian School (an elementary school in St. Catharines) says that her school has recently presented teachers with "a lot of professional development" about ADD.



Karen Gerritsma

As a teacher, Gerritsma has had some students who suffered from ADD. "We used to call these children bad kids [but] they cannot help it," she observes. She recalls one female student whom she had to call on several times before the girl

would answer. She was not paying attention. "Once she started on medication, she did [an] excellent [job] on tests," asserts Gerritsma.

She is enthusiastic about the results of Ritalin, which she calls "the concentration pill." But before a student receives medication, they must have a medical diagnosis, according to her school's policy.

Some parents may be looking for a quick medical fix to get their child to stop acting up. But Gerritsma cautions, "We do not urge parents to get medical treatment for their own benefit" but only if a child really needs it.

Parents of children with ADD can help them in some ways, but she cautions, "For these children, a lot of good parenting techniques don't work. A certain type of good parenting works."

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Editorial

Away with sadness, restore the kingdom

Rising from the dead must be an amazingly wonderful experience. I would think that the parents of the dead girls in Jonesboro, Arkansas, would love to have their cruelly murdered children rise from the dead and run into their arms. Let's mark this coming Sunday as Resurrection Sunday for these children and their teacher. Let's add to their number the seven Ontario children who died in three fires within a few days of each other, and Connie Jacobs and her son Ty of the Tsuu T'ina Nation in Alberta. Let's have a giant resurrection party in which all those who died prematurely in the last 10 years are reunited with their loved ones.

*This joyful Eastertide,
away with sin and sadness!
Our Lord the crucified,
has filled our hearts with gladness.*

Are you catching the party mood? Wouldn't Resurrection Sunday make Easter the most popular Christian holiday in the world? Wouldn't it drive home the message that Satan has been defeated? My Lord, what a mornin'!

Alas, it's not to be. On April 5, all the little

graves in the world will remain shut. All the arms of suffering parents will remain achingly empty. People will arise from their beds on Easter morning, but it will not be to witness a violent earthquake caused by thousands of angels throwing tombstones onto a large pile henceforth known as Easter Mountain.

Easter has to do with a happy historical event, if you can shift your focus from today's sadness; but it's not the no-pain policy you may be waiting for. Easter will not appeal to a generation that wants satisfaction now. Easter is a promise, a down payment; it's not a pot at the end of the rainbow. Easter is like a first crocus breaking through the snow. But you can't feed a starving population on crocuses, can you?

Are we there yet?

The disciples had had a difficult time adjusting to the fact that Jesus had to die on a cross. They had been bewildered. They had thought he was going to bring in the kingdom of happiness in their lifetime. Then came Jesus' resurrection. It took a while to believe the reports and for the joy to sink in. They had to adjust once more to this new reality, but it wasn't difficult. It's easier to get used to becoming an overnight millionaire than an overnight pauper.

Okay, the cross had been a detour, a minor three-day delay of plans. But now Jesus was alive and the show was back on the road. "So when they met together [during the 40 days that Jesus appeared to them and spoke to them about the Kingdom of God] they asked him, 'Lord, are you at this time going to restore the kingdom to Israel?'"

A sensible question, don't you think? They had every reason in the world to expect that the Davidic kingdom would be restored right then.

How near is 'near'?

John the Baptizer had laid the groundwork for their expectations: "Repent, for the Kingdom of heaven is near." And he had made a direct connection between that Kingdom and the coming of Jesus, who, he said, would come with "his winnowing fork in his hand, and [who would] clear the threshing floor, gathering the wheat into his barn and burning up the chaff with unquenchable fire." How were the disciples to know that prophets wear these funny lenses that telescope into the future and wreak havoc with distances of centuries.

And hadn't Jesus whet their appetites with his constant preaching on the Kingdom of God during his three-year ministry? And hadn't his miracles upped the ante and electrified them with anticipation of even greater things. Like

the instant removal of the Roman army? Clearly, a new dispensation was at hand!

The kingdom of solutions

The disciples were wondering when Jesus would restore the Kingdom of God to Israel. They had no problem identifying the coming of that Kingdom with the coming of their happiness and the happiness of their nation. It would be like us asking Jesus: "Lord, are you at this time going to restore your Kingdom to the hurting parents...., to the war-torn nations of the world...., to the millions of people suffering from dehumanization?"

Jesus' answer is an Easter answer with a Pentecost/Parousia outlook. He tells the disciples that they will receive power when the Holy Spirit comes on them so that they can spread the gospel all over the earth. As for the time that God will bring in his Kingdom of complete happiness and joy? "It is not for you to know the times or dates the Father has set by his own authority."

In other words, yes, the Kingdom of God will usher in a happiness that far exceeds the happiness around the reunion of parents and murdered children...., BUT NOT YET. The "not yet," by the way, was given two millennia ago! In the meantime, says Jesus, you will be empowered to do what you are called to do, even when things break down all around you. Life goes on with its constant rhythm of getting and losing, but you will receive the wisdom to use the gifts and the strength to bear the losses, until I return in the same way that you have seen me go.

Many signs

That's what Easter promises. "Strength for today, and bright hope for tomorrow." As proof, there was an empty tomb and there were hundreds of witnesses. As further evidence there is also the living voice of Jesus in your heart. And then there are the thousands of uplifting signposts along the way: a baby, a business opportunity, an unexpected thank you, an unselfish act of heroism, a good sermon, a garden full of tulips, a dinosaur fossil in Italy, a smile from the cashier, a gorgeous sunrise. Christ's resurrection has so many benefits and so many tip-of-the-iceberg manifestations. You have to be blind not to notice.

But you know something? Even the resurrected body of Christ showed the scars of the spear and the nails and maybe even the crown of thorns. Doesn't that tell you something about the "not yet" character of Easter?

*May we, O God, by grace believe
and thus the risen Christ receive,
whose raw imprinted palms reached out
and beckoned Thomas from his doubt.*

BW

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Letters

The real reason for capital punishment is ignored

David Koyzis is against the death penalty because it effectively denies redemption, he says. May I conclude from this that had David Koyzis been present when God made his covenant with Noah and designed a pattern for life, so that a second flood would not be necessary, that Koyzis would have interrupted God. When God said: "Whoever sheds the blood of man, by man his blood shall be shed, for God made man in his own image," (Genesis 9:6), would David Koyzis have said (with all due respect of course), "But Lord, by giving this rule for human life, you deny salvation to the murderer. You can't do that!"

When Jesus was arrested in the Garden of Gethsemane, and Peter cut off Malchus' ear, Jesus said, "Peter, take back your sword. Don't you know that all who take the sword will perish by the sword?" Doesn't this saying of Jesus hark back to Genesis 9:6? When Paul in Romans 13 describes the duties of the government, he says quite clearly: "The government does not carry the sword in

vain."

We seem to search exhaustingly for excuses to condemn the death penalty. And even those who are defending capital punishment are divided into two main groups. One group wants to have capital punishment reinstated as a deterrent; it will scare off potential murderers. The other group wants revenge. How often don't we read in the paper that relatives of a murder victim are angry because they feel that the criminal was not punished severely enough.

We are his image bearers

But both groups ignore the real reason for capital punishment. The real reason why God ruled the way he did we find in the same text: "For God made man in his own image." A murderer's crime is not in the first place a crime against his fellow human being, but against God himself! Whether God made this rule as a deterrent or as revenge, we don't know. We only know that he himself wants to be vindicated.

All our excuses for whether we are for or against capital punishment fall away by God's own words: "For God made man in his own image." That should be sufficient for all of us. Perhaps we do not sufficiently realize what it means to God when one of his image-bearers is murdered.

We accuse secular humanists of governing everything by reason. I'm afraid that that same philosophy has crept into our own thinking. We even accuse God of being cruel by not allowing the criminal sufficient time for salvation.

Mind you, as anyone else, I often have the same difficulty with this problem. But let's not fall into the same trap as Adam did: he made himself believe that the commandment not to eat from that particular tree made no sense. It was not "reasonable." Therefore Adam pushed God aside; he wanted to sit on God's throne to make out for himself what was right and what was wrong. That's what the fall into sin is all about with all its disastrous consequences.

Syrt Wolters
Victoria, B.C.

Should we trust religious leaders?

Mr. Boessenkool from Surrey, B.C., in his letter to the editor (March 6), asked for a seconder to his motion to disband the Council of Christian Reformed Churches in Canada's Committee for Contact with the Government. I am hereby honored to second his motion.

It has happened too often that a public declaration by the CCG ran ahead of the mind of the churches, without consultation on capital punishment, euthanasia and the matter of human rights as they apply to sexual orientation.

I agree with Boessenkool that we should get back to the basics and get in touch with local MLAs and MPs.

The Bible makes clear that Jesus is Lord over political life. For that reason pastors must proclaim the fact of Christ's political lordship and those things that flow from that. If God alone is King, then there are limits to what I may offer by way of obedience and loyalty to Chretien, Clark, Klein, legislative assemblies, par-

liaments and city councils. The pulpit must make us aware of these limits.

Our beloved premier of British Columbia, Glen Clark, organized a meeting last year with religious leaders (as far as I know no representative of the Christian Reformed Church was invited) to listen to concerns over issues in society and the province at large.

Gerald Vandezande of Citizens for Public Justice (he did not directly represent the CRC), invited by Premier Clark and paid \$1000, plus expenses, was the guest speaker. Two weeks later Mr. Clark and his cabinet passed Bills 31 and 32, which aim to make homosexual couples legally equivalent to husband and wife in the Family Relations Act. A few years ago, a similar bill was defeated in the Ontario legislature.

Did Mr. Clark listen to the religious leaders or didn't they speak up?

Peter Aalhuizen
Burnaby, B.C.

Opinion

My brother's keeper on the highway?

John Tissot

Cain once asked: "Am I my brother's keeper?" Today, who will admit he has a brother? Out on that great slaughter ground — the North American highway system where 50,000 men, women and children meet their Maker every year — we need brothers and sisters.

Not long ago, a TV program called "48 Hours" devoted a whole hour to what is happening on our ribbons of cement and asphalt: ROAD RAGE! Someone cuts in front too close — on purpose. Someone tailgates just to irritate. Road rage.

I was going down State Street in Santa Barbara recently. I came to a stop at the red light. My plan was to turn right when the light turned green. It turned. I edged my car around the corner. When the front of my vehicle was about four feet into the crosswalk, a young woman started to cross over from the opposite curb. As

pedestrians have the right of way, I decided to stop where I was, choosing not to speed across. I was being polite.

When the young lady had almost reached the sidewalk close to me, another young woman started to cross. I remained where I was, still the polite one.

When she had passed in front of my car and had reached the curb, but before I could complete my turn, a car came along the side street and reached the intersection. The driver, a man, shouted at me: "You're parked in the crosswalk." He sped on, leaving me full of frustration.

My first thought is unprintable. My second thought was: "No good deed goes unpunished." Later, calmed down a bit, I wondered if that man ever went to church. If so, did he leave its teachings behind when he drove his car out of his garage?

The glove compartment in my car is too crammed with all the papers we are required to carry with us that I could still tuck in a Bible, even a small one. But some days, when traffic looks fierce, I imagine I have one in there. Somehow I know I'll be more apt to turn the other cheek when a raging driver tries to provoke me.

If we look at the First Epistle of John, we see that a person who truly loves God cannot hate his or her neighbor. We need more true brothers and sisters out where the headlights and the tailgates get too close.

I promise to be your neighbor if you'll be mine.

John Tissot lives in Carpinteria, Cal.

Correction:

In the biographical line underneath Rev. Gabe Rienks's March 20 article "Humanity's cry for meaning", Woodstock was mentioned as his place of residence. That should be Brantford, Ont.

Also, the e-mail address which we passed on in March 13 issue for the president of the Alberta Christian Writer's Fellowship — Canada Wide should be: emontgom@compusmart.ab.ca.

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Family/Opinion

The fine art of listening

Karen den Boer

I haven't been listening very well lately. People say things and I say "Hmmm hmmm" in assent. My dad also has this problem, especially during tax season. He will ask a question and not even wait to hear your reply because his mind is already somersaulting somewhere else. Then five minutes later he will ask the same thing again.

I was home from college for March break, and enjoying having a kitchen to mess around in again. I made poppy-seed cake, oatmeal raisin cookies and banana cream pie. The trouble came when I decided to use the juicy, sweet-smelling pineapple that was sitting on the counter. I paged through my mom's fancy new cookbook (given to her by my dad) and found "Pineapple Romanoff."

A delicate operation

It involved taking fresh pineapple fruit out of the shell in one piece, without puncturing the shell. This was harder than it sounds, and when I was done, the fruit looked a little worse for the wear, but still smelled great. I chilled the empty pineapple shell in the fridge, along with the cut-up segments which I planned to put in the shell with Dream Whip after supper. In the background Mom was asking me something about the pineapple, but I wanted my delicious and aesthetically appealing dessert to be a surprise so I just said, "Hmmm, hmm."

At the supper table I noticed that our sweet and sour meatballs and rice contained very yellow, fresh-looking pineapple. I interrupted Mom mid-sentence as she was talking to Dad. "Mom," I asked, "What did you ask me about pineapple?"

"Only if the pineapple was for the sweet and sour."

No, it wasn't. And now I had an empty pineapple with no dessert to put in it, a masterpiece of a shell with a hollow centre.

But the sweet and sour rice did taste tropically fresh with the addition of the fresh

pineapple. As a last-minute dessert substitute I filled the shell with Dream Whip, yogurt, fruit, marshmallows, coconut and canned pineapple. The whole family agreed that it tasted good enough anyway.

A missed opportunity

Another problem with listening that I had was on Sunday. I was at our church, eager to see all my friends again. I was served a coffee by Anne, a friend of my mother's and mine. "Are you going to be around this afternoon?" I thought I heard her say over the hubbub of dozens of conversations. "Yes," I replied. I hoped that she and her husband would take a Sunday walk as they often did and drop in on us.

But the afternoon passed uneventfully. After evening church Mom came home and asked me, "How come you told Anne you were going to your grandparents this afternoon?" I froze. So that's what she had asked me. And I had missed a chance to visit with her.

I did get a chance later in the week to stop by for tea and get caught up on the news. And the sweet and sour meatballs and non-Pineapple Romanoff had turned out to be delicious. Although all's well that ends well, I am no longer going to assume that what I thought I heard was what I actually heard. Maybe this will prevent some miscommunication. As the old cliché goes, God gave us two ears and only one mouth, so we should listen well.

Karen den Boer ("Angela" to readers of her mother's column) is a sophomore at Dordt College in Sioux Center, Iowa. She is majoring in English and journalism.



Sports as a demonic power

Tony Campolo

The demonic forces of the universe try to distort what is good and make something that is destructive. So it is with sports. The games that can prepare us for life by teaching us how to compete with fairness and how to handle defeat and victory can also become preoccupations that distract us from some of our most important responsibilities.

Teenagers who ought to be home studying are often out on asphalt courts playing "hoops" way into the night. Adults who ought to be paying attention to their children and to one another are too often glued to television sets watching an endless succession of "bowl" games.

Many young athletes who ought to be living balanced lives are giving most of their waking hours to practising their sports. Sports can be a good thing, but too much of a good thing can be a bad thing.

In trying to inspire urban teenagers to envision lives of service for others, we are constantly running into counter-values promoted by "principalities and powers" of the sports world. The glamour and glitz of the superstars is incredibly seducing. We have to struggle against them to inspire young people to spend their lives in sacrificial service to others.

The big money of professional athletes' contracts provides fallacious goals and leads them to believe that if they work hard enough at practising, they will one day reap the millions of dollars that go with stardom. Too often they see sports as their ticket out of the ghetto, refusing to face the fact that this is a one-in-a-million possibility.

Not for peanuts

The salaries that pro athletes are getting also pose a problem. Given our free market economy, I suppose they are entitled to all that the market will provide, but there are consequences for teenagers who pick up from those publicized salaries unrealistic ideas about what is a good paying job.

I took a group of kids from the housing projects to meet lawyers, doctors, and other professionals in Philadelphia. I was hoping to stimulate them with vocational options that they might consider for themselves. But when it was learned that the doctor who was interviewed earned "only" about \$150,000 a

year, they all agreed that they would not want to work for "small peanuts" like that.

On top of all of these negatives, many idolized superstars live out lifestyles which stand over and against all that we're trying to teach teenagers that the Bible says about morality. In spite of disclaimers, athletes are role models for teenagers and the consequences of this are easy to predict.

When Wilt Chamberlain claims to have had 30,000 sexual partners, and Magic Johnson has had so many one night stands that he cannot say from whence he picked up the AIDS virus, a message is sent out that stands in diametrical opposition to the "faithfulness values" of monogamous marriage.

Due process

Last year, in basketball, Latrell Spreewell of the Golden State Warriors team assaulted his coach, P.J. Carlesimo, and held him in a painful headlock. To add to this criminal behavior, Spreewell threatened to kill him.

The Warriors immediately ended Spreewell's contract and The National Basketball Association suspended him for a year. Amazingly, the players union claimed that the punishment was too severe and that he did not have "due process."

Don't these guys realize that "due process" according to the law probably would have landed Spreewell in jail? The answer is No!

The unreal world that these overpaid players live in keeps them from believing that they are like the rest of us and have to live by the same rules that govern other people. What does all of this say to that host of teenagers who want to be just like them?

Ephesians 6:12 says: "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of darkness of this age, against spiritual wickedness in the heavenly places."

There is no doubt that in trying to help urban teenagers "press towards the work of the high calling of God" (Phil. 3:14) sports has become one of the principalities and powers against which we must wrestle.

Tony Campolo is the executive director of the Evangelical Association for the Promotion of Education in St. Davids, Penn.

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Arts/Media

Film Review

Musketeers outflank the monarch and the masked man



Marian Van Til

Rated PG. Written and directed by Randall Wallace. Based on the novel by Alexandre Dumas.

This film flawlessly recreates Louis XIV's royal court in 17th century France. So it might be assumed that this is a "historical" film, based on a historical novel. Not so. Based on Dumas's novel of the same name it is, but "historical" (i.e., true) it is not.

Dumas's many novels (including *The Three Musketeers*, a precursor to *The Man in the Iron Mask*) are typical of the boisterous, idealistic and sometimes tragic romanticism which characterized much of the litera-

ture (and music and art) of the 19th century in which he wrote.

In Dumas's case, it can be said that he never let reality get in the way of a good story. And a good story this is. It's full of swashbuckling heroics, grand plot revelations, noble plans, and chivalrous, courageous, handsome men who honorably endeavor to carry out those plans or die in the effort.

A brief spoken prologue indicates that there is one small strand of truth to the story we'll see: there really was a mysterious Bastille prisoner whose identity was concealed by an iron mask. From there, Dumas's fancy takes over, and he concocts an engaging sort of "What if..." centred around the

very throne of France.

The year is 1662. Young King Louis XIV (DiCaprio), arrogant, self-absorbed brat, is on the verge of inciting a revolution. His people are starving; and starvation and a monarch's indifference don't breed contentment.

Meanwhile, in a wretched hole in a remote dungeon, a mysterious prisoner whose face and head are covered by an iron mask endures his sixth year of such heinous confinement.

It is the time, too, of the fading glory of the Musketeers ("All for one, one for all"), three of whom — D'Artagnon (Byrne), Porthus (Depardieu) and Anthus (Malkovich), along with the Jesuit priest Artemus (Irons) — had become legendary as defenders of God, King and Country. Now, however, their old sovereign's petulant heir is giving them second thoughts about blind allegiance.

No divine right?

There may yet be hope. Artemus and the Queen Mother, Anne of Austria, are among the few alive who know a secret which could change the course of French history: the Queen had delivered twin sons on that night 24 years ago, and her king-husband, Louis XIII, not wanting his sons to later quarrel over his throne, sent one away.

So the boy who became Louis XIV has a brother, an identical twin who could be a threat to

the throne. Louis was told of his brother six years ago and had promptly ordered the teenager imprisoned and clapped into a face-concealing iron mask, a final obliteration, he thought, of the boy's royal heritage.

The old switcheroo

When Louis's continued thoughtless actions push France ever closer to the brink of social anarchy, the Musketeers can delay no longer. They make a harrowing but partly humorous rescue of the concealed twin and set about to teach him — quickly — the ways of a king. They intend to snatch Louis from the palace and replace him with his identical brother, with few, they hope, being the wiser.

Louis XIV, whose 72-year reign was the longest in modern European history, was known as "the Grand Monarch," "Louis the Great" or "The Sun King," presiding over, and perhaps inducing, a "glorious" period in French history. He was much loved by his people (though not by the Protestant minority of them — it was he who revoked the Edict of Nantes and persecuted the Huguenots; see "Nantes" story, p. 8).

Louis XIV's greatness being a historical fact, one can guess the outcome of this fictional tale.

Swashbuckling good time

The acting of the men playing the Musketeers is superb, and the casting provides an interest-

ing mix of accents and approach in the main characters. There is an Englishman (Irons), an American (Malkovich), a Frenchman (Depardieu) and an Irishman (Byrne), all known virtually worldwide, and all with classical theatre training.

Leonardo DiCaprio was a somewhat risky choice for Louis XIV. (His *Titanic* mega-fame will now, however, pull viewers in to this film.) Though he has reasonable acting ability, as seen especially when his twin characters are on screen at the same time, he can't seem to thoroughly overcome being a late-20th century young man in facial expression, voice, accent, line delivery and body language.

In terms of language style, the script has a similar problem with inauthenticity. Periodically it suits the period and is positively eloquent, especially sliding off the tongues of Jeremy Irons or Gabriel Byrne. Then again, it sounds like the writers were attempting to imitate the conversation at a modern neighborhood bar.

If that unevenness doesn't bother you, the energy and enthusiasm which especially the older actors bring to their roles (they seemed to be having a good time), the authentic visual recreation of the period, and an absorbing if slightly fantastic plot make for a couple of hours of enjoyable entertainment.

Duvall wins 'Grace Prize' at Movieguide Awards

Dan Wooding

HOLLYWOOD, Calif. — Oscar-nominated actor Robert Duvall won the "Grace Prize" sponsored by Morgan H. Grace, Jr., for his role in *The Apostle* at the sixth annual, star-studded *Movieguide* awards banquet on March 18. *Movieguide* is the bi-weekly movie guide known for its comprehensive family-oriented film and television reviews and commentaries.

Upon accepting his prize Duvall revealed what he attempted to do in the film about a fundamentalist Southern preacher. (See CC review of *The Apostle*, March 6.)

Said Duvall, "I tried to do the best I could with my own knowledge of the Bible. I had hoped, and I think it has been in evidence thus far, that the film would reach the secular and the

religious community ... and it has been a strange type of cross-over film, and for that I am very grateful."

An expression of grace

Duvall wanted the film to be "an expression of grace." He added, "I want to thank you for this award because we tried hard to show that there was a power higher than ourselves."

The Grace Prize is presented annually "to the one actor who, through his or her performance, best exemplifies God's grace and mercy towards us as human beings."

In addition this year, Steven Spielberg's *Amistad* won the \$25,000 Epiphany Prize for film, sponsored by Sir John Templeton. CBS's *Walker, Texas Ranger* won the \$25,000 Epiphany Prize for TV.

"The purpose of the Epiphany Prizes is to encourage the production of feature films and

television programs which are uplifting, inspirational and acknowledging of God, his love,

his mercy and his grace," said Sir John M. Templeton.

Film Festival for youngsters opens April 21

TORONTO (Canadian Scene) — Already the home of the world's great annual film festivals, Toronto will host *Sprockets*, an international film festival for children, from April 21 to 26. The festival will show 14 feature films and 34 shorts from 16 countries. The films will be spoken in English, Danish, Dutch, Farsi, French, German, Icelandic, Kurdish, Mongolian, Polish, Spanish, Swedish and Tamachek. English subtitles will be read aloud for the benefit of younger children.

Organized by the Toronto International Film Festival, the festival is sponsored by Bell

Canada, Ontario Film Development Corporation and Trimark Investment Management Inc., and with the participation of Telefilm Canada and Human Resources Development Canada.

Among the feature films are *The Boots* from Iran, the story of a child's search for a missing boot, which recalls the poignant search for a white balloon in the film of that name from Iran a few years ago. *Naran* is a Japanese production about a Mongolian boy who enters a famous horse race. *Eye of the Eagle* is a film set in Denmark during the Middle Ages but actually filmed in the Scottish

Highlands. From Canada comes *Kayla*, a production set in the eastern townships of Quebec in the 1920s and featuring the acclaimed actor Henry Czerny.

Special school programs are being organized and on Saturday April 25 there will be workshops for children to demonstrate how sound effects are created, film make up and how animated films are made. Tickets may be ordered in advance by calling 968 FILM (968-3456) or by visiting the *Sprockets* box office at Suite 1600, 2 Carlton St., Toronto.

Church

Ministry to homosexuals expands across Canada

TORONTO/WINNIPEG (NDFLMC) — New Direction for Life, a ministry offering Christian support to men and women choosing to leave homosexuality and equipping the church to minister compassionately and effectively to them, is becoming a national organization. "Over the years, we have received several requests to open branches in other parts of

the country," says Sue Wilson, a member of the group's new national council. "Our desire is to see branches providing these services across Canada."

In the mid 1980s there was virtually no Christian ministry in Canada devoted to the care and concern of those who struggle within the homosexual community, says Wilson. In 1984 a Bible study group was initiated

by Rev. Paul Vaughan, one year later Pat Allan joined him, and New Beginnings Ministry was established. Federal charitable status was obtained in 1987 and a few individual Christians and churches began to participate in the ministry's financial support. In 1990 the ministry was incorporated, which necessitated a change of name to New Direction for Life Ministries of

Canada.

Since the late '80s there have been groups operating in Barrie, Kitchener, St. Catharines and Ottawa, with many individuals making contact from further afield.

Linking provinces

In 1993 a formal link was made with a group from Winnipeg and a second office was established. Winnipeg was recently given a large donation towards the establishment of an AID's hospice, which is expected to open later this year. The ministry has also an extensive website with a wealth of downloadable articles, some of them in Spanish. (See: www.execulink.com/~newdirec/).

Last fall the first meeting of

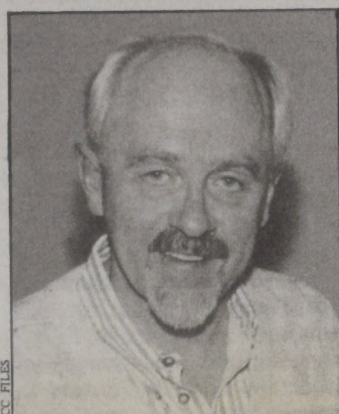
the ministry's national council was held in Toronto, with representatives from Winnipeg and Toronto. This small group of individuals has a big vision, says Sue Wilson — to be available in every province of Canada to those looking to establish an outreach to its local homosexual community. The national council will help by providing direction to establish a branch office, charitable status, materials and resources, continuing education and encouragement for the leadership of the ministry.

For more information please contact either: NDFLMC, National Council, P.O. Box 1078, Stn. F., Toronto, ON M4Y 2T7 or P.O. Box 1493, Winnipeg, MB R3C 1V5.

'Generation Next' aims at youth workers

HAMILTON, Ont. — Reaching this next generation for Christ is one of the greatest challenges and responsibilities facing the church in Canada, say church youth workers. To help equip those youth workers to reach this next generation, the Canadian Youth Leadership Institute of McMaster Divinity College will host "Generation Next" on May 7-9, 1998, at McMaster Divinity College in Hamilton, Ont.

Under the direction of Rev. Dave Overholt, "Generation Next" will seek to bring youth leaders from across Canada together to focus on effectively reaching this next generation for Christ. Keynote speakers will include Canadian author and



Youth advocate Don Posterski

youth advocate Don Posterski, Youth Specialties co-founder Mike Yaconelli, and co-author of *Inside the Soul of a New*

Generation, Tim Celek.

In addition, attendees can select from one of seven learning tracks, hear music by Phoebe Jean and Miranda Stone and have the option of taking a full credit course at McMaster Divinity College.

In describing the conference, Rev. Dave Overholt asserts, "Whether you are training students for ministry, leading camp staff of ministering to youth workers, you will find real ministry refreshment for yourself, your students and staff at "Generation Next."

For more information on "Generation Next" contact McMaster Divinity College at (905) 525-9140, ext. 24401; or via e-mail: divinity@mcmaster.ca.

U.S. religious broadcasters gain more freedom

WASHINGTON, D.C. (EP) — Religious broadcasters in the U.S. are permitted to determine for themselves which positions within their companies need to be filled by persons who share their religious beliefs, under a new ruling by the Federal Communications Commission (FCC).

Previously, the FCC allowed religious broadcasters to consider the faith of job applicants only for positions which have a direct and substantial connection with the religious content of programs.

The ruling, in a case involving Lutheran Church-Missouri Synod station KFUE in St. Louis, Missouri, determined that it is appropriate for all employees of religious broadcasters to share a common commitment to the station's basic religious objective and mission. It applies to broadcasters owned or closely affiliated with a church, synagogue, or other religious entity or their subsidiaries.

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Edict of Nantes is 400

PARIS, France (EP) — A ceremony to mark the 400th anniversary of the Edict of Nantes, which granted extensive rights to French Protestants in a predominantly Roman Catholic country, was held in Paris, Feb. 18.

The edict, which brought an end to the French wars of religion by giving French Protestants civil equality with Roman Catholics, was signed by King Henry IV in April 1598 after several years of negotiation and 36 years of bloodshed. Protestants in France were granted freedom of conscience and freedom to practice their faith throughout most of France.

King Louis XIV revoked the Edict of Nantes 87 years later, ushering in a new wave of persecution against Protestants, many of whom fled to neighboring countries, particularly Germany, England and the Netherlands.

Remote Norse language group gets new Bible

GENEVA, Switzerland (EP) — A new translation of the New Testament into the northern Sami language was announced on Sami national day, Feb. 6. The work is a joint project of the North-Haalogaland diocese of the Church of Norway, the University of Tromsø, and the Finnish and Swedish Bible Societies.

The Sami Bible was first pub-

lished in 1895. Since then, there have been changes both in language and spelling.

There are about 30,000 speakers of northern Sami, of which the majority live in Finnmark County, Norway. Most of the others are in Finland, with a smaller group in Sweden. Translation of the Old Testament has begun.

Hindus disrupt Christian 'crusade'

BARODA, India (EP) — Nearly 200 members of India's World Hindu Federation attacked a Christian crusade in Baroda March 4. The attack follows the electoral victory of the fundamentalist Hindu Bharatiya

Janatha Party. A church spokesperson reported that a mob went on a rampage, shouting anti-Christian slogans, breaking down the dais, and attacking the worship team. The crusade was organized by 65 area churches.

Church

English prayer day first since WWII

LONDON, England (EP) — Great Britain's Evangelical Alliance issued a nationwide call to prayer March 2, inviting Christians from all denominations and traditions to unite in prayer June 7 for the United Kingdom. The day of prayer, which has been called "Amen! A Day to Pray," was conceived by the Rev. Joel Edwards, general director of the Evangelical

Alliance.

The last time a similar event was held was during World War II, when King George VI called four National Days of Prayer and the Evangelical Alliance organized two successful prayer rallies. Christians will be asked to pray about community life, evangelization, government and leadership and revival.

Blair keeps the faith — but only one



Tony Blair

LONDON, England (EP) — Despite press reports to the contrary, British Prime Minister Tony Blair has not become a Roman Catholic (see CC, March 20). Speaking at a Scottish Labor Party conference, Blair told supporters to "keep the faith," and wittily added, "According to the newspapers I keep several...."

British newspapers reported that Blair had been seen worshipping alone in London's Roman Catholic cathedral. Blair is Anglican but his wife and children are Catholic and he generally goes to church with them.

New ambassador a theologian

WASHINGTON, D.C. (EP) — Charles R. Stith, a theologian specializing in poverty issues, will be nominated to be U.S. ambassador to the United Republic of Tanzania, according

to the White House. Stith is the founder of Organization for a New Equality, a nonprofit group that works to expand economic opportunities for the disadvantaged.

EU is 'Christian club,' says Turkey

ISTANBUL, Turkey (EP) — The exclusion of Turkey has made the European Union little more than a "Christian club," Turkish Prime Minister Mesut Yilmaz said March 7. "There are circles in Europe which see its

future as a Christian club and others which see it as a multi-cultural community uniting various religions," said Yilmaz. "We

cannot speak of Turkey showing interest in a European Union which is being outlined as a Christian club."

From gloom to glory

The church experiences the transition from Good Friday to Easter as a move from gloom to glory. Our Lord made that transition completely. He passed from pain to perfection. When he arose in a glorified body, he was beyond the reach of sin, misery and death. "(We) know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died he died to sin once for all; but the life he lives he lives to God" (Romans 6:9-10).

Up to a point we share in that transition. Christ's death and resurrection were not events which happened to a single human being, as, for instance, the death and resurrection of Lazarus. Christ suffered, died and arose as the last Adam, the representative of many.

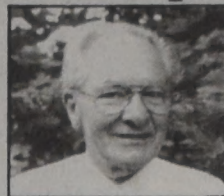
Living under grace

We are included in his transition. Therefore, Paul reasons, since "Christ died to sin once for all" and now lives forever unto God, you must "count yourselves dead to sin but alive to God in Christ Jesus" (Romans 6:11). With Christ we "have been brought from death to life" (Romans 6:13). Sin is not our master. We live "under grace" and for God (Romans 6:14).

All who are "in Christ Jesus" have made a transition from one set of circumstances to another: We were cursed but now we are blessed. We were condemned but now we are free. We were dead but now we are alive. We were impotent to do good but now we are equipped to serve. Sin no longer has a claim on us. In Christ we "died to sin." We live for the Lord!

Nevertheless, our transition is incomplete. For one thing, we are still in our "mortal bodies" (Romans 6:12; 8:11). That means we are still subject to pain, suffering and death. Jesus is no longer subject to this condition of weakness. He has a new body that is glorious and imperishable. We are all going to get a

Chapter & Verse



Wayne Brouwer
● Andrew Kuyvenhoven
Laura Smit
Al Wolters

similar body. But our transition will not be complete until the day of our resurrection.

Also, our transition from gloom to glory is incomplete with respect to our victory over sin. By faith we may and we must say that we are "dead to sin and alive to God" (Romans 6:11).

But this good life takes a daily struggle. A recovering alcoholic might say that (s)he is "dead to the bottle" in the same sense in which we are "dead to sin." However, we, together with the recovering alcoholic, must constantly exercise self-discipline and we have to lean on the power of the Spirit and the support of our spiritual family or we would fall back into the old slavery.

Sharing His suffering

At this point churches differ. Some have too much emphasis on the gloom, some place too much stress on the glory. One can go wrong in either direction.

It is my understanding that our suffering, not our glory, is the most obvious feature of the Christian life. The church lives under the cross but with the irrepressible hope of glory: "We are hard pressed on every side, but not crushed; perplexed but not in despair; persecuted but not abandoned; struck down but not destroyed" (2 Cor. 4:8-9).

There's a unity of experience between the Master's life in the flesh and the disciple's. And the power of the Lord must be manifested in the weakness of the church (2 Cor. 4:10-11).

Andrew Kuyvenhoven pastored five Christian Reformed churches in Canada and was editor of *The Banner* for 10 years. He lives now in Grand Rapids, Mich.

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Church Profile

The CRCs in Cuba: creative 'Kuyperians'



PHOTOS COURTESY JESSIE SCHUT

Rose Dekker gets a ride on Guillermo's three-wheeled bicycle. Handicapped with cerebral palsy, Guillermo feels his bicycle taxi service is a way he can contribute his gift to the church.

Jim C. Dekker

One evening last September Lloyd Burghart, Christian Reformed pastor in Rimbey, Alta., and chair of Classis Alberta North's "Cuba Connection Committee" called: "We're proposing to visit the Cuban CRCs. Would you and Rose serve as translators?"

By mid-January most preparations were made. Thanks to Classis Alberta North, Christian Reformed World Missions (CRWM) and Christian Reformed World Relief Committee (CRWRC), Rose's and my passages were paid for. We did not exactly have to sing for our suppers. Yet for two weeks we spoke in two languages from morning through night. God's Pentecost gift of tongues took on a low-octane twist for the delegates from Alberta and our Cuban sisters and brothers.

Impressive growth

What struck me on this visit is the depth and breadth of the Cuban CRC's ministry. During my first visit in 1985, about 400 people were worshipping in the 14 congregations every Sunday. By 1991 that had changed. Some 450 official members and more than 600 others were worshipping weekly. Seven years later CRC mission fields — and other churches' as well — were yielding harvests like our Lord promised. Few North American Christians have seen such growth in the church that is too often "by schisms rent asunder."

In 1998 there are still only 14 CRCs officially organized in

Cuba. Official organization, though, is no measure of true church strength or faithfulness. Official adult membership has grown to more than 600. More telling is that over 2,500 people are worshipping in Cuban CRC congregations, legally recognized "house churches" and free "prayer cells" throughout Matanzas province. Nationally the CRCs range from a 180-member congregation in Havana to a tiny house church four kilometres from the first landing site of the April 1961 Bay of Pigs invasion. Though small, the CRC is the largest single Protestant denomination in Matanzas province. Now its large social presence outstrips its worshipping group.

What has changed?

What has happened over 20 years so that the Cuban CRC is known for ministry done in Christ's name by people as diverse as customs agents in Varadero to nearly every citizen in the province? All the historically and biblically tried answers have again proven true. Members have gracefully and graciously persevered in the Christian faith in the face of considerable past mockery, if not outright persecution. Christians in and outside Cuba have prayed for decades that the Lord keep his people. Sister churches have supported the Cuban CRC with gifts and short-term teachers and preachers.

As a participant and observer of missions in Latin America for 20 years, I have never seen a church so deliberately engaged

in what we have long dreamed of calling "God's wholistic mission." The Cuban CRC is organizationally adept. Each mission's steering committee and leader reports monthly to supervisory pastors and consistories on visits made, services and classes held and other grassroots church activities. Cubans manage church administration tools well. Such administrative efficiency results from the nation's near 100 per cent literacy and high secondary education levels. Yet all this would merely testify to an efficient organization, not necessarily a vibrant part of Christ's Body on earth.

Rev. Erelío Martínez holds that a sea change began in Cuban society on April 2, 1990. On that date President Fidel Castro met with more than 50 Protestant pastors. In a several-hour meeting Castro allowed that Christians had suffered discrimination.

Pressed by pastors, he promised things would change, that constitutionally guaranteed rights would be more vigorously enforced. Castro also requested pastors and churches to work for the entire nation's well-being. God was moving in mysterious ways in Cuba.

Each local CRC sponsors a "Committee of Christian Mercy." Depending on the local situation, members visit individuals who demonstrate a need that local governmental dependencies cannot fill. Thus Christians provide hot meals,

nursing care, help at senior citizens' centres and so on. Such intentional social outreach was impossible and unheard of before 1990.

At first some visits were viewed with suspicion or rejected outright by people who wanted nothing to do with churches. (Remember, Cuban society was long Latin America's most secular. The Roman Catholic Church was far weaker there than in other nations.)

Why are you here?

Yet to the often repeated question "Why are you here?", forthright and uncompromising answers opened doors previously closed: "We believe Christ wants us to help people wherever we can." Such responses softened the hardest of hearts. After aging parents received meals or visits, often their adult children began inquiring about neighborhood Bible studies or prayer cells. Worship attendance frequently followed.

Beyond such crucial personal Christian hospitality, though, strong intentional efforts to work within Cuban social structures were growing. Today a four-year construction project of a plant to produce gas from sugar mill waste is nearing completion outside Jagüey Grande. The gas plant's costs of \$400,000 (US) were donated by the Evangelical Church of Germany. Eventually between 600 and 1000 families will receive gas for cooking and light. Trees

and kindling will be spared; mill waste will no longer fill mosquito-hatching lagoons.

The Cuban CRC was the sparkplug for this project. A growing CRC mission congregation near the sugar mill draws people who never knew before that the Light of Christ might first be glimpsed in gas stove flames.

In several towns and villages where the local CRC is the only organized Christian presence, church members have established links with government agencies. The staff at a 35-year-old home for handicapped children in Jagüey Grande know well that "the church on 15th Street" provides soap, cooking oil and sometimes sheets and towels. Government channels can no longer keep up with demand since Soviet aid disappeared in the early 1990s.

Creating more openings

The 101-bed hospital in Jagüey Grande — with two staff doctors who are local CRC members — is the site of semi-monthly meetings among medical staff, government health ministry officials and members of the denomination's Department of Christian Mercy.

Together they review inventories of medicines and of medical equipment, ranging from operating tables and surgical scrubs to syringes, all in hopes of locating dependable sources. Christ's church has possibilities the government does not.

In all these examples, the



Inside a "casa culto" (house church): between 15 and 30 people gather for worship in this church Sunday morning and evening, as well as on Wednesday evenings for prayer services. It also serves as a home for the pastor and his wife.



The outside of a "casa culto."

Cuban CRC has become known more widely and deeply than ever in Cuba's history. Members witness to their faith in public deeds. Many private and ever-growing public words of hope in Christ connect word and deed we only theorize about.

Since 1990, churches and many believers have contributed to a growing public Christianity in Cuba. Three Protestant pastors — not members of the Communist Party — were recently elected to the National Assembly.

The recent visit by Pope John Paul II was by no means the first opening to Christian witness in Cuba. For years Christians have worked on local and regional levels. Their work became the steps to the papal aircraft.

Perhaps the single greatest recent legal change in Cuba occurred during 1993's Fourth Cuban Communist Party Congress. There Article 54 of the nation's constitution was significantly amended, making official law what had begun in 1990. The clause was added that discrimination may not be practiced on grounds of faith or religion.

Reformed revolutionaries?

Furthermore, in a re-emphasis of Cuban history, phrases prescribing governmental principles "according to Marx and Lenin" were replaced with the ideals of 19th century Cuban hero Jose Marti. Finally, Cuba's premier legal document was officially secularized with the removal of the word "atheist" describing the government, it

being replaced by the term "revolutionary."

All of that helps document the long metamorphosis in Cuban church-state relationships. The executive committee of the Cuban CRC reported to the church's February 1998 synod: "We believe that the various conversations with [local, regional, provincial and national] government officials have been carried out sincerely and honestly. Surely they will keep growing in depth and seriousness. This will occur to the extent to which both parties keep showing good will in order to form a common front to face our region's needs" (*Informes al sinodo de la Iglesia Cristiana Reformada en Cuba*, 1997, p. 17; author's translation.)

Our Cuban sisters and brothers are not kidding themselves. Realizing they live in a society in which governmental agencies are still fully in control, they do not aim to establish any kind of alternative to the government. Now, though, they can see more clearly than ever that the place and time in which they live are in God's control for God's purposes.

While they are Cuban Calvinists in Cuba, few have ever heard of Abraham Kuyper. Yet the deep and dedicated engagement in Cuban society they have developed over nearly 40 years sings a creative Kuyperian melody with a deep Latin rhythm.

James C. Dekker is pastor of Hope Christian Reformed Church in Thunder Bay, Ont. He returned on February 24 from Cuba with a very poor tan and only one box of Cuban cigars.

Conversations with the creatures at the old maple tree

I talk to animals, and every once in a while someone catches me at it. I am not sure just when it started, but it must have been very early.

I guess it first happened with Murphy, our cocker spaniel. Murphy was an army dog. He had seen duty with the Australian troops in World War II. Whether that was regular or irregular duty I never knew. My dad came by him in our early days in Japan just after the war.

Murphy was smart and fearless, and quickly became my personal protector. He and I got to ride along in the jeep to the bakery. On the way home we often shared a donut — a bite at a time. I worked on one side and Murphy on the other. He and I must have talked this over, but I don't recall these details from my second year of life. Dad said we both agreed on one thing, that the donuts were good.

Polishing his skills

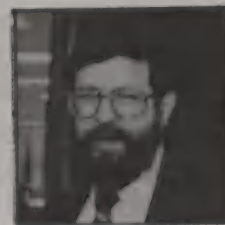
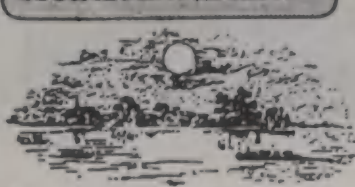
Over the years I polished my creature-conversation skills under the maple tree in our front yard. That great tree knew life, death and renewal. Each fall it told the story of death. In the spring the giant leaves grew back three times the size of an outstretched hand. Wow, what renewal!

Yet over the years I noticed that the life was slowly ebbing from that great old tree. The termites found out first and tried to tell me too. They would swarm out of its base each fall and take flight on gossamer wings, to search out other dying monarchs. The queen, king and immature siblings stayed behind until most of the vital wood was gone. Then they too made way for ants and other decomposers.

A screech owl speaks

The screech owl is a diminutive bird as far as owls go, and its call is most distinctive. The sound trails away like a hard rubber ball bouncing slowly to a stop. One year I found that I

Creation waits...



John Wood

could talk to the screech owl in the trees behind the barn. It was lots of fun hooting up that bird, but I always tired of the conversation long before the owl did. I wonder what confusion I put in the mind of that creature. Did she ever figure out that I wasn't just an off-key owl? And if she did finally detect the fraud, I wonder what she made of it?

Talking to the creatures is getting harder for me now. Age, life-experience, city living and the press of responsibilities all have taken their toll. Like most of us I have little time to linger outdoors and just listen to nature.

So what do we lose when we stop hearing the creatures speak? Not much it seems by the light of today's guides. These conversations were, after all, just childish pleasures in their spontaneity, weren't they? They lacked substance, these little pleasures of a youngster's life.

What do the creatures say?

Creature conversation is muted today, but still available if I listen. The plants and animals neither toil nor spin, nor do they labor with sweat pouring off their brows to convert natural resources into cash flow and assets (see Matt. 6:25-34). Instead, they celebrate their Creator by taking their proper place in creation. Their voices are raised every day in praise to their maker. I have had to remind myself again to listen to all heaven and nature sing. To stop the rush of my life long enough to hear the message of the other creatures. They remind me that my first task, too, is to praise my Creator. He has after all called us, not to be successful, but to be faithful.

And that is the lesson of the creatures under the old maple tree.

John R. Wood teaches environmental science at The King's University College, Edmonton.

Canada produces a wide variety of natural food products

OTTAWA (Canadian Scene) — *Entrée Canada*, from the federal Department of Agriculture, points out that though Canada is the second largest country in the world, with a surface of almost 10 million square kilometres, only seven per cent of its land mass is suitable for agriculture. However, the 680,000 square kilometres farmed are nearly equivalent to the surface of Japan and Germany combined.

Canada's abundant resources allow for an extraordinary variety of pure and natural food products:

* Dairy cattle, recognized for

their disease-free status and their high quality yield of milk are exported to more than 50 countries. Major export markets are the United States, the United Kingdom, Mexico, Japan, Brazil, Australia and Germany.

* Canada is the world's second-largest exporter of pork, so the pig industry in Canada is big business. In 1996, 15.3 million pigs went to market.

* There are some 1,400 regulated egg producers in Canada. They produce 411 million dozen eggs a year from 173 million hens.

* Canadian farms produce 25 per cent of the world's canola,

4.5 per cent of the world's wheat, 7.2 per cent of the world's barley, 11.2 per cent of the world's oats and 1.2 per cent of the world's corn.

* Potatoes are the most valuable crop in Canada and are grown in every province. Canada produces approximately \$600 million worth of potatoes each year. They are important economically in several provinces, particularly in Prince Edward Island, New Brunswick and Manitoba.

* Apples are Canada's number one fruit crop with about 530,000 ton grown each year.

Lent/Easter

The magic change of Easter

Reverently and solemnly we prepare for communion on Crucifixion Friday. I put on a dark dress and sadly dwell on the pain and cost of sin; mine and others.

Like the disciples, there is almost disillusionment when I think of all the unfairness. So many loved ones die young and in great pain: Jake's two younger sisters, my father, my brother's ten-year battle with progressive diabetes and cancer; it seems never-ending. But nothing is as horrible as Golgotha.

On the hushed Saturday of preparation for Easter, I cook three dozen eggs to color. But this year with the seven younger grandchildren overseas, who'll want to participate in such frivolity?

To lift the spirits of those of us who are here, I bought an Easter banner to pin on the lacy livingroom curtains.

When the house and meal are ready, I begin to feel more like the believers in Botswana. They keep Christmas simply and quietly, but Easter is different. They think it should be a time of rejoicing, perhaps even all night. Even if AIDS can put them in the grave, Jesus arose and overcame death. He guarantees an eternal reunion!

Like these new Christians, I, too, can count on meeting dear ones because of Christ's resurrection.

No miracle too big

I have always lived in climates where new leaves and flowers sprout at Easter time. Three of our sons were born during the Easter season. In addition to celebrating their birthdays it is heartening to see and smell the obviously awakening outdoors.

On Sunday, the twins in Brazil turned five. At four o'clock colored e-mail pictures of their birthday party spilled out of our computer. How they've grown! Those photos seemed like magic. If we human beings can come up with such dramatic technology, I'm sure God can do more. It will be simple for us all to hear Gabriel's trumpet when the Lord calls us to meet him in the air.

These miracles give cause for praise. At Easter I'll wear my lilac suit and happily sing hosannas to our risen Lord.

Hilda Born
Abbotsford, B.C.

Jesus' second birthday

I teach a group of elementary school teachers twice a week. It's an English conversation class. One of the teachers, Mrs. Kim, is crazy about English, despite the fact that her proficiency is the worst of the group. Nevertheless, she tries.

Last Thursday, we talked about Christian holidays and special events. I started to list them, but Mrs. Kim cut me off and said she wanted to try herself. That was fine with me. Well, she knew Christmas and Thanksgiving and called Lent "Rent" (Koreans have a hard time with Ls and Rs).

She concluded by saying that Jesus' second birthday was very dear to her. I had no idea what she meant. I asked if she meant

the second coming — which confused everyone in the group. As a matter of fact, it got us off topic.

A meaning-laden mistake

But later on, the thought of "Jesus' second birthday" came back to me and I asked Mrs. Kim what she meant. Well, no one in the group can speak English well, and it took a lot of body language to communicate its meaning. She was talking about Easter.

"Oh! You mean the Resurrection!?" I said, and everyone busted a gut laughing. Even when we were putting on our coats and getting ready to leave, Mrs. Kim was still unsure

CHURCH WINDOW, HANS HOLBEIN



Let God find you

Celebrating Easter is always a high point in the life of the Christian church. This is the ultimate season of victory. A season in which all guilt or worry should be a thing of the past for each of us. All our problems are solved if we look far enough down the road. Even death cannot defeat a child of God.

Most churches celebrate at Easter with at least a Good Friday service, and a special

Easter Sunday service that focuses on hope and love because of our risen Lord. Yet many church members continue to find things that are far removed from love and hope. Is it because many of us are still trying to look for God?

He walks and talks with us

A recent survey in Canada noted that over 90 per cent of respondents believe in "God," yet many are still searching and looking. How many just love and accept him? We may think we love him, but have we allowed time for him to love us? Jesus continues to be alive among us through the Holy Spirit. Often we continue in frustration to look for God, not knowing he is already there for us.

As the hymn so aptly says, "He walks with me and he talks with me and tells me I am his own." God continues to be a generous God. Another song continues with "Be still and know that I am God." Yet another urges "Knock and it shall be opened unto you."

Let us not continue to "naval gaze" and try to find him. He is already there for us — yesterday, today and tomorrow. Be still and he will find you. Jesus our Savior has risen.

Marten A Mol
Aurora, Ont.

A Russian Easter

As I grow older Easter has become more meaningful for me. This is hardly surprising, since Easter celebrates the resurrection of the body. Intimations of mortality increasingly focus my thoughts on that which transcends this present life. But Easter reassures me that death is not the end of life, but it marks a transition to a new and better life than anyone has ever known.

As a child, like most of us, I assume, I enjoyed Christmas most of all. It was not just the gift giving that attracted me, rather it was the miracle of how God could be born and appear on earth as a baby. To this day I cannot understand it.

Later in my career and spiritual pilgrimage, I lived for many years in the Philippines, where Good Friday is marked by

processions, and public transportation is totally unavailable, while Easter is treated as an ordinary Sunday.

In Russia, in contrast, Easter is the highlight of the liturgical calendar. After the long weeks of self-denial during Lent, the Russian Orthodox Church, and other churches as well, celebrate Christ's resurrection with a fervor that may be unparalleled in the Christian world.

The Russian name for Sunday is "Resurrection," and Easter Sunday is the most important day of the year for all believers. This I can appreciate deeply. Every Sunday, as part of the communion liturgy in the Anglican Church which I attend in Moscow, I confess the mystery of the Christian faith: "Christ has died, Christ has

Continued on page 13...

whether or not "Jesus' second birthday" was proper. I told her we usually call it the Resurrection.

I'll remember this one for a long time.

Dirk J. Schouten
South Korea

A child on the cross

I've often thought it would be more appropriate to picture a child on the cross instead of an adult Christ. According to the late German psychotherapist Frederick Blum, children almost universally experience a form of crucifixion when they enter this world, unwittingly taking upon themselves the unresolved 'sins' of their parents.

"A child is born out of love," said Blum in a 1987 interview. "They sense the suffering of their parents and seek out of their genuine goodness to relieve them of that suffering by taking it upon themselves."

Children are Christlike in their capacity to love their parents unconditionally. This is true even when the parents out of their own brokenness abuse the child physically, emotionally, spiritually or sexually. The bur-

den of this abuse is, of course, far too great for any child to bear, and according to Blum a death occurs within them. "Their innocence dies," he says. "Their capacity to love is replaced by a complex system of defenses to protect themselves from the pain of this death."

Recent studies have shown that children who do not receive love and nurturing as infants become sociopathic, incapable of expressing emotions such as love, empathy and compassion. It is as if their connection to life has been severed, as if in fact an essential part of their being has died.

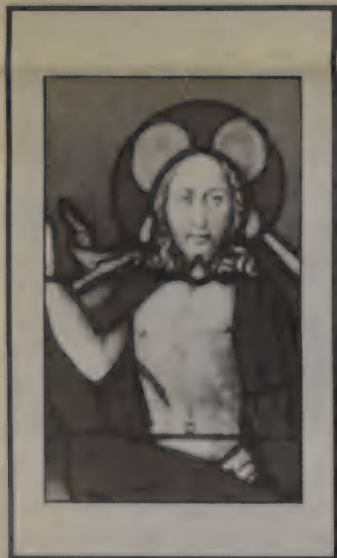
Craving unconditional love

As extreme as these cases might be, these inner 'deaths' are never quite what they seem. In the psychic complexity of the child's inner world, that which has already died can still be brought back to life, but of course it is not an easy road to travel. "The individual must first have a genuine experience of unconditional love," says Blum. "They must know they are loved." This can be through a direct mystical experience with Jesus, or indirectly, through the love of Jesus that flows through others.

Whatever the case, that initial encounter with Jesus is but the first step of an arduous journey back through the pain of childhood suffering to the point where the individual can begin to take responsibility for and tend to his or her own wounds. This process normally occurs in adulthood, and it is also here that re-birth takes place.

It is thus no surprise that in the final analysis, Jesus chose to take his own journey as an adult. Just as Jesus told Nicodemus that he must be born again before entering the Kingdom of heaven, so in dying is he showing him the way to that re-birth. Although Jesus died for us, he does not do our dying for us. Rather, his passage from an excruciating death, through the fires of hell to the glorious resurrection is like an invitation to us: "Come, follow me and I will show you how it is done and that it cannot destroy you."

Michael R. Geisterfer
Alymer, Quebec



A Russian Easter

...continued from page 12

risen, Christ will come again." Just as Christ died and rose again, so I too, after my death, will experience the resurrection of the body. This I believe with all my heart.

The resurrection is indeed a mystery. How God accomplishes this we cannot fathom, anymore than we can understand the Trinity or the dual natures of Christ. On Easter, however, we don't have to understand any of this, we only have to believe.

Adrian Helleman
Moscow, Russia

Crocuses and Lent

the tattered castoffs of winter's anaemic, dreary rags
are being shed
the earth's drab, dressing of brown burlap
is being broken
the bitterness and biting cold
is confronted by the warming solace of sun

The celebration

Deliverance from a rancid decay
the atrophy that stifles growth
Redemption from the sour breakdown
that disables germination
Liberty from barbaric
shackles that straitjacket life
Freedom from the stupor
of lifelessness

Begins today,

undaunted by tenacious, arrogant March winds
spitting frigid disheartening rain,
small splashes of confident color emerge on a bleak barren
pallet
then covered by late snow
courageous reappear
confidently remembering, affirming

The Promise of Eden

our Crocuses are Blooming
a Prophetic Proclamation
a Voice crying in the Wilderness

Celebrating Lent

Willy Nywening
Strathroy, Ont.



Easter Feature

'Not unto death': a story about caves and tombs

Leonard Van Harten

I want to tell you a story. It's a true story.

I have one brother whom I love. He is my younger brother (not by much) and we have a common interest. We like to explore the darkness. We like to cut ourselves off from the light of the world. Our common interest is spelunking. That's the technical term for cave exploration. My brother and I like to descend into the bowels of the earth. We like to crawl on our bellies and squeeze, worm our way as far as we can from the light of day.

My brother was alive and conscious, but in terrible pain. He had fallen backward and had landed on a protruding rock.

We know the dangers: the rocks could shift or fall; we could get stuck or pinned; we could get lost; we could fall; we could never be found. But these dangers are only as real as our imaginations.

Some summers ago, two friends joined us for a day of cave exploration. The sun was bright, the sky was blue and the sights were still, clear and colorful. We planned to scratch around for the morning in the hope of

stumbling on a new opening, another dark exit. In the afternoon, we would introduce them to a hole that we thought would both thrill and challenge them.

The hole to which we took our friends that afternoon is about 30 feet deep. When you perch yourself above its mouth you can't see the bottom, although you can feel the colder air. The shaft's mouth is tighter than the shaft itself, which is about six or eight feet across. Ice on the lower half of the walls explains the colder air. The hole is simply deep, dark and cold.

Our friends took to the rope first. This is partly courtesy, but it was more a matter of respect for our friends' sense of adventure. They touched bottom with shouts of triumph.

My brother and I then kicked around who should go next. I am a teacher and I experienced a vague sense of my own limitations when I first stared down the hole. I encouraged him to go next.

I watched him slip over the edge. He released his grip at the hole's mouth and gave the rope a few tugs. The next second he was gone. The rope had snapped.

Most of us have probably said at some point, "You're going to be OK." We have often said it poorly, weakly, that is, in passing, without feelings or conviction. We have also said it Christ-like, in Christ's name and

for his sake.

"When Jesus heard it he said, 'This illness is not unto death; it is for the glory of God, so that the Son of God may be glorified by means of it.'"

My brother had fallen over 20 feet. He was alive and conscious, but in terrible pain. He had fallen backward and had landed on a protruding rock. He moaned between cries of pain.

What must it be like? He didn't need to look up to know he was 30 feet down from sunshine, 30 feet down from his loved ones.

He was in pain and in darkness. He must have been paralyzed not only by pain but also by doubt. He must have been terrified. The life in him must have shrunk to the size of surrender. It may have been then that he heard the voice from above: "You're going to be OK. We're not going anywhere until we get you out."

"Jesus said to her, 'Your brother will rise again.'"

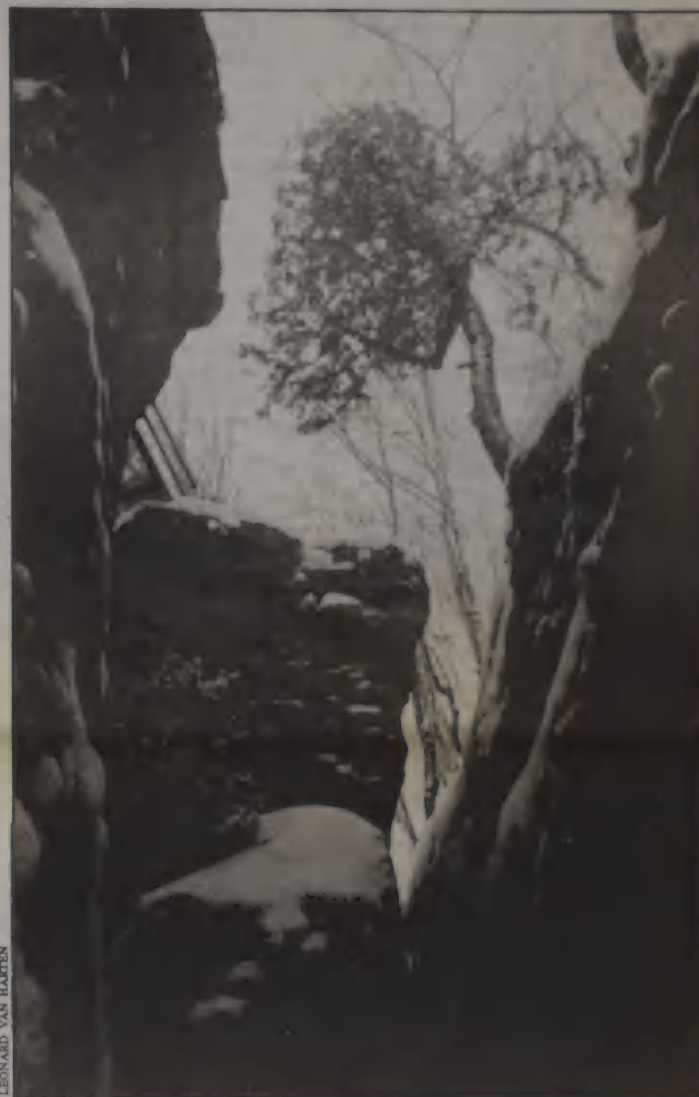
A few years ago, I myself had a fairly serious fall. I'll never forget the faces I saw while I was on my back waiting for the ambulance to arrive. Those faces mirrored my condition. Some faces frightened me. One certain face was always close and never looked away. It said to me in the steadiest of voices, "You're going to be OK." And I believed her. It's good to hear you're going to be OK from someone you can trust.

"Jesus said to her, 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.'"

That terrible afternoon when my brother fell, I too had brought a rope. I tied it to the rope that had snapped and lowered it into the hole. We were going to lift my brother out somehow. One person would stay below with my brother; the other would climb out and together we would raise him up.

"Jesus said, 'Take away the stone.'"

As my friend John neared the top, I looked into his face. It conveyed fatigue and worry. The 30-foot climb up the rope had exhausted him. How were we going to raise my brother? Two people could neither effectively nor safely lift at the mouth of the hole. There was room for



"He didn't need to look up to know he was 30 feet down from sunshine, 30 feet down from his loved ones."

only one to lift my brother's rather substantial body.

"Martha, the sister of the dead man, said to him, 'Lord, by this time there will be an odor, for he has been dead four days.' Jesus said to her, 'Did I not tell you that if you would believe you would see the glory of God?' So they took away the stone."

My brother cried tears of pain and joy as he was lifted out. Ever so gently we took him home and then to the hospital. The rock had missed his backbone; only a few ribs had been injured. In fact, we had a BBQ later that night. Things could have ended differently.

"...He cried with a loud voice, 'Lazarus, come out.' The dead man came out, his hands and feet bound with bandages, and his face wrapped with

cloth. Jesus said to them, 'Unbind him, and let him go.'"

When I'm asked how a teacher could have lifted someone out of a hole so deep, my favorite response is: "He ain't heavy; he's my brother."

Those who fall into darkness need to see a compassionate face above them. They need to hear down where they are, strengthening, living words from above. When they do, it will be our Savior, "the Resurrection and the Life," lifting them up, rope or no rope.

(Quotations are from John 11, RSV Bible.)

Leonard Van Harten teaches at London District Christian High School, where he related his story at last year's Easter assembly.



Voortman

*Over 40 Varieties
of
Fine Cookies*

APRIL 3, 1998

Elephant sadness



Marilyn Grandi

The apartment was really too small for both of them. The elephant was a little uneasy and was walking up and down making a terrible noise and occupying all the space, obligating her to remain on the balcony.

So she decided to go out for a walk, hoping not to find him when she returned. She walked only a few yards before she heard him come down the stairs and run toward her. It sounded like a stampede of buffalos.

"All right," she said, "but you walk behind me and on your tip-toes, you hear?"

It was useless. After about a block he was on her shoulders again. It was very uncomfortable when he did this. It forced her to slump and drag her feet. She couldn't see where she was going, or wave hello to the neighbors. Couldn't even think of taking a bus. Besides the problem of getting on, the real trouble started when the bus driver had to decide what fare to charge them. The only advantage was that out of pity, he usually let them travel for free.

"Why don't you go back to wherever it is you live? Wouldn't you like to be in the

jungle eating tender trees instead of being stuck with me in this defoliated city?" she said.

But the elephant insisted he didn't know how he got there, and therefore he didn't know how to get back, and besides, he didn't know anybody else who

"Wouldn't you like to be in the jungle eating tender trees instead of being stuck with me in this defoliated city?"

could give him room and board. They would stare at each other, supplicant and ruefully for a few seconds, and sigh.

"Let's go down to the river, you need a bath," she suggested with resignation. When they got to La Florida they thanked the truck driver for the lift and the good man promised he would come back for them as soon as he finished unloading. The elephant gave himself a good splash, and refreshed, he gratefully bathed her with his trunk.

They went back downtown for a stroll down Cordoba Street, the wide promenade where noisy vehicles are not allowed,

and they had a couple of ice creams. The kids hung themselves from the elephant's tail and offered him crackers. The mammoth's descendant busied himself devouring little leaves at the Plaze 25 de Mayo, and she took the time to sit on a bench and rest her back.

A little boy walked by selling flowers. They bought some jasmines from him.

"Is he yours?" he asked, looking at the elephant.

"No. Elephants don't have owners," she answered, smelling the jasmines.

"And the ones in the circus?" the boy insisted.

"Those are slaves, they have no choice," she reflected philosophically.

"And where did this come from?" the boy went on frowning, pensively sitting by her.

Seeing the little florist's interest, she sat up a bit to answer.

"He says he comes from Africa, but I'm not sure. He says he doesn't know how he got here. The only thing he remembers is that one day he started to feel very sad, very sad, and he fell behind the herd; he slowly fell asleep and started dreaming. A little while later when he opened his eyes, he was climbing the stairs to my apartment."

"But how did he get here?" the boy asked.

"He doesn't know, I already told you. He says he dreamed he walked to the beach and went in the water. He swam and swam until he got to the port, near the River Freight Station, and there he heard a voice calling and followed it to my house."

"And where is Africa?" he inquired. "Is it past the island in front of the city?"

"Yes," she answered pedagogically, "across the Atlantic, very very far away, past Entre Rios and past Uruguay."

"And elephants can swim?" the boy went on with infinite curiosity.

"Yes, I think so. But I doubt they can swim such distances. This one did it in a dream, that's why he was able to get here. Besides, he had to have entered the Rio de la Plata and gone up the Parana, and he doesn't remember any of that."

"What are you going to do with him?" he asked, looking at the elephant who had eaten several branches and was getting ready to swallow a few more.

"I don't know," she told him with her worried face. "He asks himself what he's going to do with me."

"Why don't you take him to

the zoo?"

"I already did, but they tell me that elephants that come swimming from Africa in a dream don't belong in a zoo."

"Where do they belong then?"

"They have no idea."

The boy stood up with his flowers and hung himself from the elephant's tail. He climbed to the elephant's back and slid down using the trunk as a sliding board. He gave the pachyderm an apple he was carrying in his pocket and they engaged in a conversation.

She stretched and felt the pain in her back start to yield as she slowly relaxed, watching the sky. She thought it was an aurora borealis, but it was the photochromic lenses in her eyeglasses again reflecting the light in strange ways. With this kaleidoscopic vision she started counting the leaves on the branch which hung from the tree above, between her and the sky.

When she looked down again she saw the boy with the flowers and the elephant turning the corner toward the river. She stood up quickly and started running after them. At the corner she saw them going down the starboard side of Monumen-

Continued on page 17...

Comment

To what is our first allegiance?

Dear Peter,

Sometimes I get up in the morning, turn on my radio, and wonder what planet I'm living on. Such was the case this morning.

Rex Murphy was substituting as host (which should have been my first clue) on CBC's "This Morning" and he had a bunch of guys in the studio discussing the "flag flap."

I haven't been following the news lately, but I did remember hearing somewhere that there was some kind of ruckus going on in the House of Commons about the Canadian flag. I ignored it because it sounded silly. But I've since found out this has been going on for a couple of weeks and started with the Bloc Quebecois complaining that there were too many Canadian flags displayed at the Olympics, and in response, a Liberal MP prevented the Bloc party member from speaking by leading a rousing rendition of "O Canada."

I can't decide whether the politicians really have nothing else to do or the media is having a slow news month and is fueling this thing.

Elizabeth

□ □ □ □ □

Dear Elizabeth,

Is this topic a corrective to the issue we talked about last month? :) I actually heard a fragment of the same newscast. I'm not sure what to say. At first I thought this probably isn't a good move in terms of trying to reconcile the rest of the country to Quebec. But then I thought of how parliamentary meetings seem to be patterning themselves after circuses more so these days, and perhaps such behavior is thus perfectly reasonable.

I'm not sure if fighting nationalism with nationalism is a good strategy, though.

Peter

□ □ □ □ □

Peter,

It's the circus-pattern that I'm having trouble with. Why is it when grown adults meet in large groups and are told to sit in rows and to take turns speaking, they automatically revert to childlike behavior? Talk about conditioning! (It kinda reminds me of some of the congregational meetings I've attended, come to think of it!)

But yes — this ethnic nationalism versus civic nationalism that our nation is wrestling with: Is one stronger, or better, or truer than the other? Nationalism seems to bring out the best and the worst in people all over the world. Why is that? Why can't we all act like the mature adults we claim to be and take the extra step to be a little more gracious towards each other?

Am I being way too naive here?

E.

□ □ □ □ □

Elizabeth,

Maybe I'm naive, too, then. I figure it's a matter of where your "primary identity" lies. If a nation or ethnic group provides you with your primary form of belonging, there is a lot at stake in these disputes. Your very life is up for grabs on the parliamentary bargaining table. On the other hand, if your first and foremost allegiance is to a Kingdom that is beyond your national government, maybe these debates are put in a context that lessens their volatility. At least I would hope so.

But I do think that ethnic nationalism is much more dangerous than civic nationalism. Having a common ancestry does little to create community, but agreeing to a common law, on the other hand, does. And while civic nationalism has room for different ethnic groups, when an ethnically based nationalist party fails to nurture community, it may resort to "any-means-necessary" tactics, which we have winced at in a number of places around the globe. Again, in my naivete, I find it all so hard to understand....

P.

□ □ □ □ □

Peter,

But isn't the common ancestry you and I share in our Dutch immigrant heritage something we've both agreed *does* provide community? (As stifling as I

Two under 35



personally may find it, I do believe this.) Or am I making assumptions about the ethnic identity of the Christian Reformed Church?

Am I confusing faith identity with the outer wrappings in which we are immersed? Is it our common faith that provides our community or our common ancestry? Can we even distinguish the two?

When I try to explain my faith community to my non-Christian friends, I tell them that theologically the CRC is Calvinist, but emotionally, the community of which I am a part is closer to the Mennonites, because of its tight ethno-immigrant bond. Is that a fair comparison?

E.

□ □ □ □ □

Elizabeth,

That's a good point. We have strong ethnic associations as well. Ideally, I guess, our common faith is our primary identity, but sometimes, because we know so much of each other's genealogies, we mistake our common history for the reason to belong to a church.

And to be honest, I find the Mennonite comparison conjures up images of horses and buggies — an ethnic isolationism (even though I realize there are many different kinds of Mennonites). I usually make the comparison with Lutherans or Anglicans, which in my experience, have had strong German and English ties — but still participate in broader culture.

Should we try to minimize our ethnicity? Can you minimize it — any more than you can minimize your gender? What place should ethnicity be given in our list of identities?

P.

□ □ □ □ □

Peter,

I don't know, Peter. Identity is complex. If we take away our differences, we're left with a bunch of clones. But instead of celebrating our differences, we seem to use them to stigmatize those who are not of the mainstream. We give unique individuals labels based on those differences, whether they be race, ethnicity, gender, age, sexual orientation, religion. I know this is the result of fear and sin and weakness, but sometimes I wonder if the rule of majority inherent in democracy doesn't encourage the minimizing of differences and the maximizing of conformity.

E.

□ □ □ □ □

Elizabeth,

This Flag Fiasco is exactly that, I fear. We don't understand Quebec, and I don't think they understand us. And provocations like this will not promote any sort of reconciliation; rather it drives us further apart. We remain alienated neighbors.

As a Generation Xer, I sometimes wonder if we are witnessing the slow dissolution of the nation-state. Regional politics and individual "rights"-politics pull the nation inward while the powerful forces of globalization blur the borders to the outside.

"Canada" seems to have been a question ever since we were born, and it looks like it will continue to be that way — at least for a few more months....

C'est tout pour aujourd'hui,

Peter

Elizabeth Salomons is a freelance editor who lives in Toronto and is a member of First CRC there. Peter Schuurman is the Christian Reformed Church's chaplain at Brock University. He's a member of Jubilee CRC in St. Catharines.

Two weeks that were



Bert Hielema

INDONESIA WILL BE in the news for some months to come, so I might as well give you a bit of an overview of the situation. First the people. Suharto may be the undisputed leader, and at 77 has just been re-elected for another five-year term. But it is the 200 million people who really count — the fourth largest country in the world, after China, India and the U.S. And they still have a good sense of humor. With food becoming both scarce and expensive, there are now long line-ups.

During one of these occasions, when hundreds of Indonesians were waiting in front of a food distribution centre, anxious to pick up supplies, the mood was grim. Tempers rose as the people complained about the

high prices. Finally an idea is hatched: they will kill Suharto. So off goes one of them, and the people wait, now a bit more excited. A short while later the would-be assassin comes back.

"Well," his friends demand, "did you kill him?"

"Forget it," the man replies, "that line is even longer."

I did not find this story at the Indonesia website, by the way. On that site there is only a lot of propaganda; the country is tightly controlled by Suharto and family, who hold as much as 20 per cent of the national wealth, and the General tolerates no opposition. The IMF is withholding the next phase of the \$43 billion (US) aid package, because accepting Indonesia's monetary conditions would be like giving poison to the Suharto

clan. So nobody believes that he will go along with the IMF, and thus, the banking world is on edge because Indonesia owes them perhaps as much as \$300 billion (US).

We should remember that the International Monetary Fund is strictly an organization to help out the big money and does not care a fig about the people. Combine this with the devastating effects of El Nino, which has caused widespread drought, and the inhabitants of this beautiful archipelago face the triple whammy of high inflation, high unemployment, and scarce food supplies. A very dangerous situation for Suharto.

THEN THERE ARE the Chinese in Indonesia, who are only three per cent of the total population, but control 70 per cent of the economy. There is a great danger that the mostly Moslem population will take out their frustrations on these people, many of whom are Christians. When there is a shortage of bread, the mob burns down the bakery. Here they may do the same, and chase the Chinese back to China and so, together with the monetary crisis we may see a military conflict if China becomes involved. Stay tuned.

I HAVE BEEN MARRIED for almost 45 years to the same woman. How come? Read on. Have you read that story about husbands? In Los Angeles everybody has, because that's where it appeared first. This may be old news, as it was to me, but this is the latest, as it appeared in the *L.A. Times* under the heading, "Study advice to husbands: Accept wife's influence."

Here is the heart of the thing: "If you want your marriage to last a long time, the newest advice from psychologists is quite simple: Be willing to do what your wife says. The marriages that did work well all had one thing in common — the husband was willing to give in to the wife." In other words, the best marriages depend on "emotionally intelligent" husbands, ones who know when to give in.

DURING WORLD WAR II there was the dreaded S.S. Well, they're back; not in Germany, but on the global scene, in the form of Saddam (Hussein) and Slobodan (Milosevic). These men now are the two main architects of the new World Order. As long as they are in power, there will be no world peace. Both men know how to exploit the political weakness of the West and, with a total disregard for human life, have bulldozed their ways into dominance. S.S. together with the other S — Suharto — will keep the SOS bells ringing for some time.

WE SPENT MARCH in Raleigh, where trees were in full bloom until Canada came along. Canada is known here only for its cold weather, and when it freezes here, which it does sporadically, Canada is always blamed.

PEOPLE HERE ARE so optimistic about the economy that I read words like "spectacular" and "wonderful." The unemployment rate is down to 4.6 per cent. Only 1.9 per cent of the college-educated are out of work. Even joblessness among those without a high school diploma fell to 7 per cent. Wages climbed 4.1 per cent over the last year, a real gain of 2.5 per cent. One economist calls it "the closest thing to worker heaven that we've had in decades."

We now have had seven years of plenty, which makes me think of a certain biblical economic adviser, Joseph, who warned his boss that during seven years of

plenty was the times to prepare for tougher times. By the way, the savings rate is at its lowest in decades. I read somewhere in the *Financial Times* that the global economy is like a jet: fast, safe, but when it crashes.... It seems to me that it may be time to get the parachute strapped on. Just in case.

I NOTICED TWO THINGS about eating here in Raleigh: (1) Sales of cookbooks are up; (2) meals eaten at home are down. Now 40 percent of the food dollar is spent in restaurants. From my appraiser days I remember a simple formula to estimate a restaurant's value: food cost, one-third; overhead, one-third; gross profit, one-third. In other words eating out costs three times as much as eating at home. No wonder people can't save for the rainy day.

A RECENT POLL confirms what I have felt for a long time: people enjoy lying to pollsters. I think when people are polled, they love to give idealized visions of themselves and are thrilled to be asked to sound off on the great issues of the day, and especially want to be seen as "good people."

Polls (!) say that 10.8 per cent of women employed in the workforce admit having sex with their supervisor, of which 64 per cent report that said affair resulted in a career advance. The article does not reveal how their spouses or significant others react to those promotions.

I USUALLY SCAN the local paper. One day I noticed that in Raleigh a death sentence was passed on an African-American while the next day a white person received a life sentence for an identical crime. Even though only 10 per cent of the American population is black, almost as many blacks as whites are executed in the trigger-happy South.

One notorious 73-year-old lawyer in Texas is routinely given capital cases — and apparently sleeps peacefully through the trial. The U.S. Constitution says that a defendant must have a lawyer, but says nothing about him or her keeping awake.

Bert Hielema drove north again last week after he wrote this column. He was hoping that there would be new maple syrup available then which he could enjoy at his home in Tweed, Ont.

Elephant Sadness

... continued from page 15

to a *la Bandera*, our huge marble ship that seems always straining to return to the sea. They rounded the polished stone bow and turned toward the port.

"Wait," she shouted. "Where are you going?" But they couldn't hear.

When she got to the River Freight Station by the water she saw the boy handing a man the basket with flowers. The man scratched his head, a little worried, and nodded.

She got to the elephant just when the boy was climbing the animal's trunk and seating himself behind his ears like an expert rider.

"What are you doing?" she asked. "Where are you going?"

"We're going to Africa," they answered at the same time.

"But you told me you couldn't go back because you came in a dream."

"It's true, but he helped me remember," the elephant said raising his trunk, touching the boy's head softly.

The boy looked at her for a

few seconds, sighed, and climbed down by her.

"Wait a sec, I'll be right back," he told the elephant, caressing its trunk. He grabbed her hand and took her a little farther back to avoid being heard by the elephant.

"We became friends and I realized you never asked him why he started to feel sad; and he didn't dare speak because he was scared. Now that he told me about it, his hopes are back and he started to remember how he got here. Don't say anything to discourage him, he's a very sensitive animal so I'm going to go with him," the little florist said.

"But you can't just leave. What about your family?"

"I don't have anyone. I live with some relatives who don't even know if I'm there or not. My dad always talked to me about Africa and all the animals there: tigers, lions, monkeys, elephants. I want to see them myself." He paused to check on the pachyderm and went on, "He's worried about you staying here alone. He didn't want to

say goodbye. We were going to send you a postcard when we arrived. If you want, you can come with us. In my opinion you better go back to your apartment and try to be a little happier. He says you never laugh, and that is how he found you. He says they can hear the whimpering from the other side of the sea. And if you weren't always so worried you wouldn't be calling sad elephants with your moaning."

He turned to leave but he came back to give her a goodbye kiss. He climbed back on the elephant, they dived into the water and swam toward the south.

The man who was left with the flowers threw some oars to them, a couple of lifesavers and a few sausages in a bun. She stood there watching them and started laughing loudly. A dove landed softly on her shoulder.

"Do you have a bread crumb?" it asked.

Marilyn Grandi is a writer who lives in Rosario, Argentina.

Classifieds

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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to five column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p> <p>E-mail: ccadverts@aol.com</p>	<p>Hoofddorp North York the Neth. Ont. 1908 April 21 1998</p> <p>"...He is my refuge and my fortress, my God, in whom I trust" (Ps. 91:2).</p> <p>Happy 90th birthday Mom, Oma and Great-Oma!</p> <p>WILHELMINA VAN GENT - TENSEN</p> <p>We are thankful for all you have been to us and wish you God's continued care and blessings in the years ahead.</p> <p>With love, your grateful children: Dieke, Piet, Bill, Wilma</p> <p>14 grandchildren and 12 great-grandchildren.</p> <p>We wish to invite friends and family to an open house reception in her honor, to be held, D.V., on Saturday, April 18, 1998, from 2-4 p.m., in the fellowship hall of the Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale, Ont.</p> <p>Home address: 76 Goulding Ave., Willowdale, ON M2M 1L2 Phone: (416) 225-4568</p>	<p>1958 1998</p> <p>On April 10, 1998,</p> <p>FRANK and TENA KAMSTRA (nee JANSMA)</p> <p>celebrate their 40th wedding anniversary.</p> <p>"May He bless you from Zion all the days of your life" (Ps. 128:5).</p> <p>Best wishes from:</p> <p>Nelly & John Kiezebrink — Orillia, Ont. Yolanda, Emily, Timothy, Lydia, Jonathan Andrew Kamstra — Stroud, Ont. Mildred & Hank Veenstra — Anten Mills, Ont. Joshua, Gregory, Katelyn Nancy Kamstra-Belesky — Barrie, Ont. Jessica, Rebecca Henry Kamstra — Stroud, Ont.</p> <p>Friends and relatives are invited to attend an open house on Saturday, April 11, 1998, from 2-4 p.m., at the First Chr. Ref. Church, 33 Shirley Ave., Barrie, Ont.</p> <p>Address: F. Kamstra, R.R. #1, Lockhart Rd., Stroud, ON L0L 2M0 Phone: (705) 436-1159</p>	<p>Leek Calgary the Neth. Alta.</p> <p>Dec. 14, 1906 - March 18, 1998</p> <p>After a long and fulfilling life, the Lord received</p> <p>BOUWINA JONKER-OOSTINGA</p> <p>into glory.</p> <p>She died in the Lord at 91 years of age.</p> <p>She is survived by her husband of 61 years, Roelf Jonker, and their children:</p> <p>Bert (Anne) Jonker — Calgary, Alta. Ralph (Nettie) Jonker — Delta, B.C. Henry (Stien) Jonker — Victoria, B.C. and 14 grandchildren and two great-grandchildren.</p> <p>She was predeceased by all of her siblings: brother, Jannes, sisters: Tine, Ge and Alberdien, all of the Netherlands.</p> <p>Bouwina was a woman full of vibrancy and zest for life until aging began to take its toll, especially in the last number of years. She was an active church member and we, her family, friends and acquaintances, will always cherish the memories of her love, friendship, faithfulness and hospitality.</p> <p>A private interment ceremony took place on Saturday, March 21, 1998, which was followed by a memorial service at the Maranatha Chr. Ref. Church of Calgary, Alta. We said our goodbyes to our dear wife, mother and oma in the confidence of Psalm 138:8: "the Lord will fulfill His purpose for me, Your steadfast love, O Lord, endures forever."</p> <p>Correspondence address: Roelf Jonker, c/o Bethany Care Centre, 40118-916-18A St., N.W., Calgary, AB T2N 1C6</p>	<p>Garijp, Fr. Phelpston the Neth. Ont.</p> <p>Aug. 6, 1918 - March 19, 1998</p> <p>On Thursday, March 19, 1998, the Lord in His wisdom called home our dear husband, Heit and Pake</p> <p>JAN TJEERDSMA</p> <p>Dear husband of 51 years of Aukje Tjeerdsma (Kloosterman) and dear Heit and Pake of:</p> <p>Tjeerd (Sid) & Rose Tjeerdsma — Stayner, Ont. Lisa & Stanley Bruce, Heather & Glenn Harpell, Erica, John</p> <p>Eelke & Jane Tjeerdsma — Phelpston, Ont. Christina & Brian Dyce, John Peter, Jenny, Edward</p> <p>Alie & George Strampel — Stayner, Ont. Jeremy, Elizabeth, Peter (predeceased)</p> <p>Peter & Jane Tjeerdsma — Phelpston, Ont.</p> <p>Symen & Patti Tjeerdsma — Wasaga Beach, Ont. Hanna, Nathan, Amy, Adam, Catherine</p> <p>The funeral service was held at the First Chr. Ref. Church in Barrie, Ont., on March 23, 1998.</p> <p>Correspondence address: Mrs. A. Tjeerdsma, R.R. #1, Phelpston, ON L0L 2P0</p>
	<p>Engagements</p> <p></p> <p>MAAS/FERNHOUT:</p> <p>Gary and Mary Maas and Hilda and Harry Fernhout are pleased to announce the engagement of their children</p> <p>LEANNE RACHEL and JONATHAN KLAAS</p> <p>We celebrate the gift of love God has given you.</p> <p>Address: 7 Heather Place, Brampton, ON L6S 1E7</p>	<p>1943 April 28 1998</p> <p>"I lift up my eyes to the hills... where does my help come from? My help comes from the Lord, the Maker of heaven and earth" (Ps. 121:1,2).</p> <p>With joy and thankfulness to the Lord, we are happy to announce the 55th anniversary of our parents, grandparents and great-grandparents</p> <p>CLARENCE and SUSAN SINKGRAVEN (nee KOOPS)</p> <p>on D.V., April 28, 1998.</p> <p>Congratulations, with love from:</p> <p>Mike & Lucy Sinkgraven — Grand Rapids, Mich. Rob & Lisa and son, Austin, Michelle Mike & Helen Gilbert — St. Thomas, Ont. Mike, Chris, David Andy & Janet Elgersma — Cambridge, Ont. Steve & Michelle, Marcia, Sandra, Stephanie, Patricia Rick & Ruth Sinkgraven — Sioux Falls, S.D. Joshua, David, Daniel, Rachel Bert & Janet Sinkgraven — Halton Hills, Ont. Heather, Mark</p> <p>To celebrate this blessed event an open house will be held on Saturday, May 2, 1998, from 2:30-4:30 p.m., at Zion United Ref. Church of Sheffield, Ont.</p> <p>Home address: 26 Azores Cres., Cambridge, ON N1R 7Z4</p>	<p>Enter, Ov. Williamstown the Neth. Ont.</p> <p>Jan. 24, 1914 - Feb. 25, 1998</p> <p>GERTRUDE TEN BRINK</p> <p>"For the Lord God is a sun and shield; the Lord bestows favor and honor; no good thing does he withhold from those whose walk is blameless" (Ps. 84:11).</p> <p>On Feb. 25, 1998, the Lord in His infinite wisdom called home our deeply loved mother and Oma, and beloved wife of Jan Ten Brink.</p> <p>Dear mother of:</p> <p>Lydia & Mike Van Dyke — Maitland, Ont. Trudy, Michael, John Gerry & Margaret Ten Brink — Cornwall, Ont. Rueben, Rebecca, Elizabeth, Jonathan</p> <p>Funeral service was held in Emmanuel Chr. Ref. Church in Cornwall, Ont., with Rev. Allan Groen officiating.</p> <p>Correspondence address: Jan Ten Brink, R.R. 1, Williamstown, ON K0C 2J0</p>	<p>Job Opportunities</p> <p>Full-time general farm worker needed for large diversified dairy farm. Milking experience an asset. House available. Hardworking, energetic team worker needed. Contact (905) 986-4853</p> <p>Babysitter required. Live-in. July-August, in Dunnville, Ont. Call (905) 774-9998.</p>
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Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>BRAMPTON, Ont.: John Knox Christian School invites applications for a Grade 7 teacher preferably with 2-5 years experience. Instrumental music would be an asset. Please direct inquiries and/or applications to:</p> <p>Hilda Roukema, Principal 82 McLaughlin Road South Brampton, ON L6Y 2C7 Phone: (905) 451-3236 Fax: (905) 451-3448</p>	<p>DUNNVILLE, Ont.: Dunnville Chr. School invites candidates to apply for a definite opening in the Junior Division for the 1998-1999 school year. The ability to teach French and a working knowledge in computer technology will be regarded as an asset. D.C.S. is a well-established, growing school, in a pollution-free, semi-rural setting, but close enough to urban centres in the Niagara Peninsula.</p> <p>As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, and extensive extra-curricular activities.</p> <p>If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to the Principal:</p> <p>Mr. A.J. Vanderstoel Dunnville Chr. School R.R. #1, Dunnville, ON N1A 2W1 Phone: (905) 774-5142 Fax: (905) 774-5519 E-mail: arievon@mergetel.com</p>	<p>LACOMBE, Alta.: Central Alberta Chr. High School seeks a part-time teacher (.5-.75) for 1998/99 as a result of adding a second grade 12 class to our high school. We may also need a permanent full-time position. Consider joining an encouraging society, which together with an excellent staff, works to provide an education rooted in the Reformed tradition to 120+ high school students. We invite those with experience and/or expertise in computer/business education, and/or art/humanities to apply. However, we will consider all applicants who are willing and able to teach a variety of core subjects. An ability and interest in coaching an extra-curricular sport would be an asset.</p> <p>Applicants should preferably be graduates of a Christian college and/or have teaching experience in a Christian high school. Eligibility for an Alberta Teaching Certificate is required. Please send resumes to:</p> <p>Jack Vanden Pol, Principal Central Alberta Chr. High School 22 Eagle Rd. Lacombe, AB T4L 1G7 Phone: (403) 782-4535 Fax: (403) 782-5425 E-mail: cach@telusplanet.net</p>	<p>RENFREW, Ont.: Renfrew and District Chr. School requires a primary teacher for grades 1 to 4 for the 98-99 school year. This class consists of approx. 12 students. For more information please contact: Rick or Joyce Hultink at (613) 432-2239.</p> <p>Please send your resumes, including your philosophy of Christian education to:</p> <p>Rick Hultink, Ed. Comm. P.O. Box 868 Renfrew, ON K7V 4H3 Deadline for applications is May 1, 1998.</p>	<p>VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has potential openings in the following areas: primary classroom; primary music; middle school classroom (grades 6-10) with a physical education background. Please send your resume to:</p> <p>Ron Donkersloot, Principal Vancouver Christian School 3496 Mons Drive Vancouver, BC V5M 3E6 No applications by fax, please.</p>
<p>BOWMANVILLE, Ont.: Durham Chr. High School has a possible opening for a full-time position in English and art. A major in English is preferred. The position would begin with the 1998/99 school year. There is a second possible position in French and physical education.</p> <p>Durham Chr. High School is located on the eastern side of metropolitan Toronto in the town of Bowmanville, Ont.</p> <p>Please call or write to:</p> <p>Fred Spoelstra, Principal Durham Chr. High School 340 Scugog Street, R.R. #1 Bowmanville, ON L1C 3K2 Phone: (905) 623-5940 Fax: (905) 623-6258</p>	<p>FT. McMURRAY, Alta.: Ft. McMurray Christian School needs a teacher for Grade 7/8 and part-time administration for Sept. 1998. Knowledge of CTS, computers, P.E. an asset. We also need a teacher for Grade 5/6. Knowledge of music, French, learning resource an asset. Please address resume to:</p> <p>Mrs. Saxon Morgan Ft. McMurray Chr. School 101 Tundra Dr. Ft. McMurray, AB T9H 5A4 Phone: (403) 743-1079</p>	<p>OTTAWA, Ont.: Ottawa Chr. School is interested in applications for a possible junior position and a half-time Grade 3 position. This is to commence Sept. 1998. We have a school of 180 students from Junior Kindergarten to Grade 8. Please submit your resume to:</p> <p>Mrs. Henni Helleman, Principal Ottawa Christian School 2191 Benjamin Ave. Ottawa, ON K2A 1P6 or fax to (613) 722-5836</p>	<p>OSHAWA, Ont.: Immanuel Chr. School has a part-time teaching position opening in Junior/Intermediate areas. Applicants with expertise in teaching French and Language Arts will be given special consideration. Applicants with suitable qualifications and a vision for developing a Christian world view in students should apply in writing to:</p> <p>Stan Baker, Principal Immanuel Chr. School 849 Rossland Road W. Oshawa, ON L1H 7K4 Deadline for applications is April 17, 1998.</p>	<p>WOODSTOCK, Ont.: John Knox Chr. School invites applications for a full-time primary teaching position. A position in the junior division may also become available. Please send resumes to:</p> <p>Mr. William Bameveld, Principal John Knox Chr. School P.O. Box 243 Woodstock, ON N4S 7W8</p>
<p>CHATHAM, Ont.: Chatham Chr. High School invites applications for possible openings in a combination of at least two of the following areas: math, computer, science, art, French, music and phys. ed. Please send applications to:</p> <p>Mr. John Van Pelt, Principal 90 Park Ave. E. Chatham, ON N7M 3V4 Phone: (519) 352-4591 Fax: (519) 352-3476</p>	<p>NEPEAN, Ont.: Redeemer Chr. High School invites applications for possible teaching positions commencing September 1998 in the areas of social studies, French, guidance and computer. Candidates should be mature Christians and qualified teachers who integrate their faith with their subject areas. Please send your application and C.V. to:</p> <p>Mrs. I. Neutel Redeemer Chr. High School 82 Colonnade Rd. N. Nepean, ON K2E 7L2 Phone: (613) 723-9262 Fax: (613) 723-9321</p>	<p>ST. CATHARINES, Ont.: Beacon Chr. High School invites applications for a definite part-time Science position for the 1998-99 school year. We are seeking a teacher who can demonstrate a love for God, for students, and for the study of science. Please send resume and letter of application to:</p> <p>Ted Harris, Principal Beacon Chr. High School 2 O'Malley Drive St. Catharines, ON L2N 6N7 Fax: (905) 937-1130</p>	<p>SMITHERS, B.C.: Due to continued growth and expansion Bulkley Valley Chr. School will need to fill the following positions for September 1998:</p> <p>Primary teachers (Grade 2 or 3) Middle School teachers (Grade 6, 7 or 8) French teacher (Grades 7 to 12)</p> <p>A French or music background would be an asset in grades 2 through 8. Please contact:</p> <p>Mr. John Bronsema, Principal Bulkley Valley Chr. School P.O. Box 3635 Smithers, BC V0J 2N0 Phone: (250) 847-4238 Fax: (250) 847-3564</p>	<p>Anniversaries</p> <p>1953 April 9 1998 "Great is the Lord and most worthy of praise" (Ps.48:1a). With joy and gratitude to God, we look forward to celebrating, D.V., the 45th wedding anniversary of our parents and grandparents, JOHN and SIENE LINDEBOOM (nee TAEKEMA) We pray that the Lord may continue to bless them, and keep them in His care. John & Florence Lindeboom — Dorchester, Ont. Sheila, Jonathan Martha & Paul Bouffard — Samia, Ont. Sharon, Aimee, Rachelle Nancy & Ron Linker — Strathroy, Ont. Stephanie, Melissa, Kristen We also remember with love Kathy Lindeboom, who went to be with the Lord 16 years ago. Home address: P.O. Box 77, Wyoming, ON N0N 1T0</p>
<p>LONDON, Ont.: London Parental Chr. School invites experienced teachers to apply for a part-time Kindergarten position for September. Expertise in music would be an asset. Please send a letter of application, statement of faith and resume to:</p> <p>Mr. Herb Goodhoofd, Principal LPCS 202 Clarke Road London, ON N5W 5E4 We look forward to hearing from you.</p>	<p>METCALFE, Ont.: Community Chr. School is accepting applications for a possible teaching position at the Grade 3/4 level combined with French. Send applications to:</p> <p>Beth Ripmeester, Principal 2681 Glen St. Metcalfe, ON K0A 2P0 Phone/Fax: (613) 821-3669</p>	<p>WOODBIDGE, Ont.: Toronto District Chr. High School will have a new full-time teaching position available beginning August 1, 1998. Qualifications in physical education and music are desirable. Please send resume, vision statement, and list of references to:</p> <p>Ren Siebenga TDCH 377 Woodbridge Avenue Woodbridge, ON L4L 2S8 E-mail: siebenga@pathcom.com</p>	<p>VERNON, B.C.: The Vernon Chr. School is seeking the services of a teacher at the Middle School level for the fall of 1998. We are specifically looking for expertise in the area of PE and Computer Education. This position requires someone who enjoys working in a team situation and is a well-organized self-starter. Vernon Chr. School is a parent-operated school, serving a diverse Christian community in the sunny Okanagan Valley of British Columbia. Send resumes to:</p> <p>Mr. Larry Simpson, Principal Vernon Christian School 6890 Pleasant Valley Road Vernon, BC V1B 3R5</p>	

Classifieds

Job Opportunities

Silvercrest Christian School

Wasaga Beach, Ont.

is seeking applications for the definite position of

PRINCIPAL

starting August 1, 1998

Silvercrest Christian School, established in 1978, is an interdenominational school offering an educational program from Junior Kindergarten to Grade 8.

We are seeking a Principal to guide our children in a Christian atmosphere and to direct the operation of our school within both the Christian and the wider community. This position includes both teaching and administrative responsibilities.

Silvercrest Christian School is located in Wasaga Beach, a thriving community, just over an hour from Toronto.

Interested candidates are invited to submit a letter of application and a resume by April 30, 1998, to:

SCS Principal Search Committee
c/o Linda Haverkamp
R.R. 1, Phelpsston, ON L0L 2K0
Fax: (705) 322-0060

Silvercrest Christian School is a member of the Ontario Alliance of Christian Schools.

Job Opportunities

Science/Math Teacher

The Smithville District Christian High School is in need of a science/math teacher; an other combination of geography and Bible is also a possibility. Our mission is to offer a Christ-centred education which enables students to develop their talents for service in all areas of God's Kingdom.

Send your letters of application to: Marc Strooboscher, Principal
Smithville District Chr. High School
6488 Smithville Road, Smithville, ON L0R 2A0
Phone: (905) 957-3255; Fax: (905) 957-3431

PACIFIC CHRISTIAN SCHOOL

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Come to the beautiful West Coast and join a dynamic and enthusiastic staff in an exciting, interdenominational K-12 school system growing to 750 students in the fall.

Teachers required for 1998/99 school year:

- * 2-3 Elementary classroom teachers (grades 1-5)
- * One part-time elementary French & Music
- * Secondary Art and Home Economics
- * Secondary Industrial Education
- * Secondary Girls Counsellor
- * Secondary Band/Choir

Teachers must be committed Christians and certifiable by the BC College of Teachers.

Send letter of application, resume and statement of faith to:

Bill Helmus, Elementary Principal
Pacific Christian School
671 Agnes Street
Victoria, BC V8Z 2E7
Phone: (250) 479-9365
Fax: (250) 479-3685



John Messelink, Secondary Principal
Pacific Christian School
654 Agnes Street
Victoria, BC V8Z 2E6
Phone: (250) 479-4532
Fax: (250) 479-3511

Miscellaneous

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Faculty Positions

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Qualifications: M.B.A. with relevant experience will be considered; Ph.D. in business administration with demonstrated teaching excellence is preferred.

Economics Fall 1998

Qualifications: Ph.D. in economics preferred, demonstrated teaching excellence.

English Fall 1998 — one-year position

Qualifications: Ph.D. preferred, demonstrated teaching excellence, teach general education courses in grammar and composition, responding to literature, and upper level courses.

To receive application materials and a detailed job description, qualified persons committed to a Reformed biblical perspective and educational philosophy are encouraged to send a letter of interest which provides evidence of that commitment and a curriculum vitae/resume to:

Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
498 4th Ave. NE, Sioux Center, IA 51250
facsimile: 712-722-4496
e-mail: vpaa@dordt.edu

Dordt College is an equal opportunity institution that strongly encourages the nominations and candidacies of women, minorities, and disabled persons.

Orangeville Christian School
invites applications for the position of

TEACHING PRINCIPAL

as well as possible teaching positions in the primary and junior divisions. Please submit your resume to:

Mr. Bill Prins, Chairman
Orangeville Chr. School
P.O. Box 176, Orangeville, ON L9W 2Z6
(519) 941-3381

The Lighthouse

The "Closet" thrift store is eager to employ a dynamic, self-starting individual with a background in retail to manage the operation. The "Closet" is located in the heart of Toronto in the Annex. All proceeds are donated to the Lighthouse Multicultural Community Centre.

If this opportunity appeals to you, please forward a resume in confidence by April 15, 1998, to: The Closet Thrift Store, c/o The Lighthouse, 1008 Bathurst Street, Toronto, ON M5R 3G7, attention: Ms. Carol Griffioen.

SLP

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APRIL 3, 1998

Classifieds

Miscellaneous

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Job Opportunities

PUBLIC RELATIONS**Director of Public Relations:**

possible full-time position beginning summer/fall 1998. Responsibilities involve the maintenance of a comprehensive public relations program, including media relations, publications, advertising, marketing management, and sports information. Bachelor's degree and relevant experience required; advanced degree and/or significant public relations experience preferred.

Public Relations Assistant:

definite half-time opening beginning summer/fall 1998. Qualifications: Bachelor's degree in a related area and strong writing skills required; relevant work experience and graphic design, photography, journalism, or other applicable skills a plus.

Applicants for these positions must be able to communicate an understanding of and commitment to the Reformed Christian educational mission of Dordt College. Send letter of application and resume to: **Lyle A. Gritters, Vice President for College Advancement**, at the address below. Applications will be accepted until the positions are filled.*Dordt College strongly encourages applications from women,
minorities, and disabled persons.***DORDT COLLEGE**

498 4th Avenue NE • Sioux Center, IA 51250-1697 • Fax: 712-722-6066

Saint John's School of Alberta, Stony Plain, Alberta**PRINCIPAL**

The Company of the Cross is a Christian (Anglican) lay order of men and women, married or single, who run Saint John's School. They abide by a Rule of Life and live in community on the school's property. Company members give their time and talents to a life of service teaching and working with students.

The Company of the Cross needs people to help us continue to meet the challenge of operating Saint John's School. We need service-oriented people who have begun to grapple with the issues of their faith, relationships and professional service.

Saint John's School is a Christian boarding school for boys in grades 7 through 12, located 70 km west of Edmonton on the North Saskatchewan River.

Purpose: to challenge its students on intellectual, physical, and spiritual levels while deepening through community living.**Program:** offering a fully-accredited Alberta curriculum through top diploma examination level. The outdoor program focuses on hiking, snowshoeing, dogsledding and canoeing activities.

The work program involves students in the care and maintenance of their own environment. It emphasizes work skills, a decent work ethic and managerial experience.

We are seeking a service-oriented person to be **PRINCIPAL**. He or she will help guide our students in a Christ-like manner. This position includes both teaching and administrative responsibilities. Interested candidates are invited to submit a letter of application, resume, references, and their expected remuneration package by **April 25, 1998**, to:**Richard Bodini, Staff Recruiting Officer**
Saint John's School of Alberta
R.R. #5, Stony Plain, AB T7Z 1X5
Fax: (403) 848-2395
E-mail: rbodini@sjsa.ab.ca

Job Opportunities

Covenant Christian Reformed Church
Winnipeg, Manitoba
is seeking a**PASTOR**to provide leadership/direction, and who can assist our congregation articulate a vision for the 21st century. We are looking for an individual who will lead the congregation in a blend of traditional and contemporary worship, and who is an effective preacher/teacher, enabling the members to relate their faith to their daily lives. Our congregation has a caring membership of 145 families (625 individuals) open to be led in their walk with the Lord. The congregation worships in a beautiful and functional facility that was erected two years ago. Affordable Christian education from K-12 is available. If you are interested in a new challenge you may request the church's church profile, and any additional information from: **Ken Folkers, Search Committee Chairperson, 3 Maxim Bay, Winnipeg, MB R2G 2T6. Phone: (204) 668-8650.****FACULTY POSITIONS****Redeemer College** requires part-time instructors for the 1998/99 academic year in the areas of:**ART** (art history)**BUSINESS** (taxation, marketing)**EDUCATION** (teaching art; elementary)**MATHEMATICS**

Applicants should possess a Master's degree and should be in agreement with the Reformed Christian basis of the college. Deadline: April 15, 1998 or until filled. Direct inquiries and applications to:

*Dr. M. Elaine Botha, Vice-President (Academic),
Redeemer College,
777 Garner Rd. E., Ancaster, ON L9K 1J4.*

A CHRISTIAN UNIVERSITY-LEVEL COLLEGE OFFERING FULL DEGREE PROGRAMS.

SUPERINTENDENTS NEEDED**Bethany Christian Residences of London, Ont.,** is seeking applicants for its 61-unit Christian seniors home beginning **June 1, 1998**. Along with regular superintendent duties, applicants should be prepared to promote Christian community among the residents. If interested please contact **Mr. John Vanderweg** immediately for further details at (519) 660-0310.**Send your questions to
Peter and Marja
Confidentiality is assured.**

Classifieds

Events

Ontario Christian Male Chorus Association

The "Crusaders" Male Chorus hosts this year's

"Men in Praise Festival"

The festival will be held, D.V., in the
Agincourt Pentecostal Church
2885 Kennedy Road, Toronto

Saturday, April 25, 1998, 7:30 p.m.

There will be
Seven Christian Male Choruses
from southern Ontario participating together with about **350 men**
blending in harmony. This annual event is always filled to capacity.
We recommend to book early. See one of your male choir
members in your church, or phone John Ponsen at
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Tickets at the door.

Events

REDEEMER COLLEGE

CONCERT CHOIR

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The Redeemer College Concert Choir will
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college auditorium stage.

Works in this concert are:

Handel's Coronation Anthem, Song of Triumph
by Dale Grotenhuis, as well as works by
Schreck, Lotti, Byrd, Roberts and more.

Wednesday, April 15, 1998 Time: 8:00 pm
Redeemer College Auditorium

Tickets: Adults \$12⁰⁰
Students & Seniors \$10⁰⁰
Plus Tax.

REDEEMER COLLEGE is a Christian University College,
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REDEEMER COLLEGE



Events

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Miscellaneous

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Stan de Jong, Manager

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**Circulation Manager
Christian Courier.**

APRIL 3, 1998

Classifieds

Events

Events

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

April 4 CLAC's 40th National Convention, Days Inn, Airport Rd., Mississauga, Ont. Theme: "Standing Firm... Prepared for Change." Day-time session 10:30 a.m. - 4 p.m. Evening banquet at 5 p.m., with featured speaker John Sutherland, professor at B.C.'s Trinity Western University. Info./tickets: (905) 670-7383.

April 4 The Woodstock Dutch Theatre Group presents the three-act comedy "Voor Hete Vuren," 8 p.m., Heritage Christian School, Jordan, Ont. Tickets/Info.: (519) 283-6285 (#)

April 4 Spring concert by the OCMA (Leendert Kooij, director), 8 p.m., King St. United Church, Trenton, Ont. Info.: (613) 392-3020 (#).

April 12 "Nederlandse Paaszangdienst," 7:30 p.m., Emmanuel Ref. Church, 170 Clarke St. N., Woodstock, Ont. (#)

April 15 The R.C. Concert Choir will perform its spring tour repertoire at 8 p.m., Redeemer College Auditorium, Ancaster, Ont. Works by Handel, Grotenhuis, Schreck, Lotti, Byrd and Roberts. Info./tickets: (905) 648-2131.

April 18 Conference on Alcoholism sponsored by Family Outreach Ontario. From 9 a.m.-4 p.m., Bethel CRC, 716 Classic Dr., London, Ont. Pre-register before April 6. Call Jane de Haan at (905) 679-6490 (#).

April 18 Liberation Choir in concert, with Willem van Suijdam (conductor), Lucas Chorosinski (accompanist), and Colleen Greidanus (soloist). At 8 p.m., St. Andrew's Presbyterian Church (Church & Victoria), Belleville, Ont. Info.: (705) 745-1403 (#)

April 18 "Embraced by the Light," a conference on the awareness and prevention of abuse. From 8:30 a.m. - 3:30 p.m. at Westmount CRC, 405 Drury Lane, Strathroy, Ont., featuring the "Covenant Players Drama Team" in the morning. Afternoon keynote by Annette Dekker. Reg. fee \$15. Phone (519) 245-0253 or (519) 245-0139 (#)

April 18 Spring concert by the OCMA (Leendert Kooij, director), 8 p.m., Mountainview CRC, Grimsby, Ont. Info.: (416) 636-9779.

April 19 Dutch worship service led by Rev. John D. Hellinga, 3 p.m., CRC, Ancaster, Ont.

April 24 25th anniversary spring concert by the St. Thomas Ladies' Choir "Gloria in Excelsis." Director: Lasana Barrow. Accompanist: Lana Tan, with special guests. At 8 p.m., Grace United Church (Balaclava St.), St. Thomas, Ont. Freewill offering (#).

April 24 Jonathan Oldengarm's harpsichord graduation recital, 8 p.m., Maureen Forrester Hall, Wilfrid Laurier University, Waterloo, Ont. Info.: (519) 338-3214.

April 24-25 Fifth Worship Conference, Friday, 8 p.m. to Saturday, 4 p.m., Zion CRC, 409 Adelaide Ave.E., Oshawa, Ont. Plenary speakers: Revs. Karl House, Arlan Koppendrayner and Dr. Henry Wildeboer. Info.: (905) 436-3255, Fax (905) 436-3691. E-mail: zioncrc@planetecr.com (#)

April 25 Spring concert by the OCMA (Leendert Kooij, director), 8 p.m., Port Perry United Church (294 Queen St.), Port Perry, Ont. Info.: (905) 986-5856 (#)

April 25 Fortieth anniversary of the Calvinettes at Bethel CRC, 345 Elizabeth St.E., Listowel, Ont. Former Calvinettes and counsellors are invited! Info.: (519) 291-9904 (#)

April 25 "Men In Praise Festival," featuring seven southern-Ontario male choruses, totalling appr. 350 men blending in harmony! Hosted this year by the Crusaders Male Choir. At 7:30 p.m., Agincourt Pentecostal Church, Agincourt, Ont. Order tickets now from a male chorus member or John Ponsen (519) 941-7036, or John Hekman (416) 223-6047 (#).

April 25 The Woodstock Dutch Theatre Group presents the three-act comedy "Voor Hete Vuren," 8 p.m., Adam Scott Collegiate, Peterborough, Ont. Tickets/Info.: (705) 799-6919 (#)

April 26 See Darrin Berg live at the Maranatha Chr. Ref. Church, Bowmanville, Ont., at 6 p.m. (evening youth service). Info.: (905) 264-0676 (#)

Apr. 28-May 5 Redeemer College announces its Choral Concert Tour in British Columbia (watch for further announcements). First performance at the RC Auditorium, Ancaster, Ont., on April 15 at 8 p.m.

April 30 Fortieth anniversary dinner and celebration, 6:30 p.m., John Knox Chr. School Society, Wyoming, Ont. Info./tickets: (519) 845-3226 or 845-3129 (#)

May 2 Pastors & Deacons' Breakfast sponsored by Hamilton's Homestead Residential & Support Services, 8:15 - 10:30 a.m., Immanuel CRC, West 5th & Mohawk, Hamilton, Ont. Guest speaker: Dr. Tony Carr, who will speak on schizophrenia and depression and appropriate pastoral responses. Info.: Jantina De Vries at (905) 389-3510.

to May 9 The Redeemer College Theatre Arts Dept. presents Raymond Louter's play "Stranger in the Land." April 27, 28 - London, Ont., (519) 672-8800; Apr. 29 - St. Thomas, Ont., (519) 672-8800; May 1, 2 - Sarnia, Ont., (519) 344-7469; May 4, 5 - Blyth, Ont., (519) 523-9300; May 6 - Owen Sound, Ont., (519) 371-2833; May 7 - Lindsay, Ont., (705) 324-9111; May 8, 9 - Mississauga, Ont., (905) 306-6100. Evening shows at 8 p.m. Matinee shows on May 2 and 9 at 2 p.m.; May 5 at noon (#).

May 22-24 "Caring for God's Creation," a conference of faith and the environmental professional, featuring Dr. Calvin DeWitt and Dr. Fred Van Dyke. At the King's University College, Edmonton, Alta. Info.: (403) 465-8304, fax (403) 465-3534. E-mail: jmathis@kingsu.ab.ca (#)

May 28 40th Anniversary of the Bethel CRC, Dunnville, Ont. Former members are welcome to attend the special thanksgiving worship service on May 31. Info.: (905) 774-7285 (#)

May 31 Dutch worship service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, Ancaster, Ont.

Sept. 25 Toronto District Chr. High School 35th Anniversary Celebration Dinner! All friends of TDCH are invited to attend this event at the school, Woodbridge, Ont. Tickets \$35, order through the school office beginning May 1, 1998. Tel. (905) 851-1772.

40th Anniversary Thanksgiving Celebration

All former graduates, friends and staff are invited to join **John Knox Christian School Society of Wyoming, Ont.**, in celebrating its 40th anniversary. Get re-acquainted at a dinner and celebration to be held at Wyoming fair grounds on **Thursday, April 30, 1998, at 6:30 p.m.**

Cost is \$15.00 per ticket and a special thanksgiving offering will be held. For tickets call:

Alice Pool at (519) 845-3226 or Bill Nywenig at (519) 845-3129.

NO ISSUE NEXT WEEK

In keeping with our
publishing schedule
(see page 5 box for details)
there will be no issue on
APRIL 10, 1998

See you again on April 17!



By Grace Alone

The musical debut of **Christian contemporary musician Darrin Berg** has now sold thousands of copies all across North America. Darrin Berg has been featured in *Christian Courier*, *Images*, *CJMR-AM 1320*, *CJIL (The Miracle Channel)*, *City-TV* and has performed in over 100 churches and schools across Canada.

See Darrin Berg live at the **Maranatha Chr. Ref. Church, Bowmanville, Ont., on Sunday, April 26, 1998, at 6 p.m., in the evening youth service.**

To order "By Grace Alone," send \$14.99 (plus \$3.00 for shipping) to **D. Berg Music, 70 Chavender Place, Woodbridge, ON L4L 1K5** or call (905) 264-0676.

News

Agency meets needs of female offenders

Alan Doerksen

TORONTO — Women in conflict with the law in Canada have special problems that are often ignored. That is why the Canadian Association of Elizabeth Fry Societies (CAEFS) focuses especially on meeting the needs of these women.

Because there are few women in the justice system, "their needs are always overlooked," asserts Claire Price, executive director of the Council of Elizabeth Fry Societies of Ontario.

"There are a lot of women in the system who feel they are victims of crime. A majority of them came from a background of abuse." Because of this, says Price, "our policy is not to have men work directly with women, because of abuse issues." Some men do work with CAEFS, but "not in front line positions."



Supporters of the Elizabeth Fry Society of Toronto take part in the 1997 United Way Walkathon.

Quaker roots

Although CAEFS is not religiously or spiritually based, it takes its inspiration from Elizabeth Fry, a Quaker born in England in 1780. During her lifetime, Fry was a strong proponent of humane treatment for prisoners, and was regarded by many as a leading expert in prison reform. According to CAEFS information, "her insight, persistence, organizational ability and her willingness to see a 'divine light' in every person resulted in striking reforms taking place in the manner in which women and children were treated in London's Newgate Prison."

The first Elizabeth Fry

Society in Canada was started in Vancouver in 1939, and CAEFS was incorporated in 1978.

CAEFS supports these key principles:

- women have the right to equal opportunities and programs in the justice system;
- women have the right to justice without fear of prejudice or gender discrimination;
- the correction of the offender should take place in the community, unless there are compelling reasons to the contrary;
- the offender should retain all the rights and privileges of an ordinary citizen, except those expressly removed by law.

CAEFS offers many programs to help its clients, including

halfway houses for women, employment training and counselling, and substance abuse groups. CAEFS workers often visit women in prison and connect female offenders with lawyers or housing.

CAEFS has a close working relationship with the John Howard Society but is not directly connected, explains Price. CAEFS also works closely with groups representing aboriginal and black women.

Similar focuses

Graham Stewart, executive director of the John Howard Society of Canada, says there are similarities between his agency and CAEFS. Both focus

on helping offenders integrate into the community, both are not religiously-based, and both take their name from a justice advocate of the 18th century. John Howard was a British prison reformer.

If CAEFS is active in one area of Canada, JHS tends to work mostly with male offenders in that area, says Stewart. But, he adds, "we have a lot of female clients as well."

JHS offers programs such as counselling, community service opportunities and literacy training for offenders. The society's mission statement summarizes its goal as: "effective, just and human responses to the causes and consequences of crime."

News Digest

Askelon pigs protected

ASHKELON, Israel (EP) — There may be no safer place to be a pig than Ashkelon, Israel. A judge in the coastal community has ruled that all butcher shops must stop selling pork. Judge Yitzhak Yitzhak rejected arguments that banning pork was a form of religious coercion, saying that even nonobservant Jews are repulsed by pork. "Throughout history, pork has become a symbol of national repugnance for the Jewish people," he explained.

The city's 25 butcher shops could face criminal charges if they continue to sell pork. Attorney Alexander Shmerling said he plans to appeal the ruling, noting, "For a democratic country at the end of the 20th century to rule on what people can and cannot eat is intolerable." Traditional Jewish dietary laws forbid the consumption of pork, but Soviet immigrants in Ashkelon buy and eat the meat.

Shamrocks seized by customs

TORONTO — Irish eyes weren't smiling last month when a load of shamrocks bound for St. Michael's Cathedral in Toronto was intercepted by Agriculture Canada for undetermined reasons. Each year, the cathedral holds a St. Patrick's Day service to honor the patron saint of Ireland. This year's service was attended by more than 1,000 people, most of Irish descent, reports the *Globe and Mail*.

Usually, parishioners are presented with a fresh shamrock, imported from Ireland, to pin on their lapels as they enter the church. But this year, they were disappointed.

"It's a pity that it happened," said Patrick Francis, who regularly attends the service. Shamrocks are "synonymous with St. Patrick's Day."

Parking ticket capital

WHITEHORSE (CP) — The city of Whitehorse is cracking down on motorists responsible for more than \$300,000 worth of unpaid parking tickets. Effective immediately, anyone with unpaid tickets won't be able to renew a vehicle registration until all fines are paid, says city bylaw officer Russ Juby. Whitehorse has about 13,750 unpaid parking tickets.

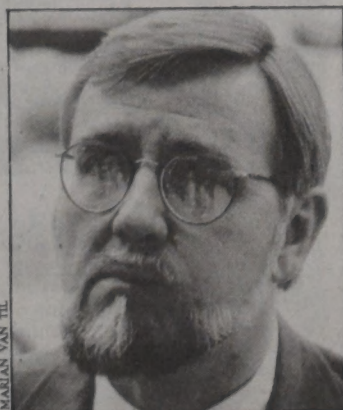
Christian Reformed Church calls for end to Cuba embargo

GRAND RAPIDS, Mich. — The board of trustees of the Christian Reformed Church in North America, on behalf of the church, has asked the President of the United States to remove the 37-year-old economic embargo on Cuba.

In a letter dated March 18, President Clinton was told that the embargo "unfairly punishes the poor, the weak, and the powerless."

'Morally wrong'

"It is morally wrong, Mr. President, to do what the United States is doing to the people of Cuba. To deny other human beings the basic necessities of life — especially food and medical supplies — offends our



David Engelhard

Creator God," General Secretary David Engelhard says in the letter.

He added that the security and

political reasons which initially motivated the embargo in 1961 are no longer valid: "...Continued use of the embargo does not reflect the compassionate America of the twenty-first century, a nation attempting to live up to its deep belief in the God-given rights of life and liberty — for all..."

Plea from Cubans

The action by the church trustees came about in part as a response to a plea from the synod of the Christian Reformed Church in Cuba to take a political stand in support of the sisters and brothers in that country. Dr. Engelhard told President Clinton, "We have heard clearly the cries of our Cuban neighbors."

The board of trustees recognized that the removal of the U.S. embargo cannot be accomplished without the support of Congress. Therefore, a similar letter was sent to the congressional leadership. In addition, Christian Reformed Church members across the United States will be encouraged through the denomination's social justice office to speak and write to their respective representatives in support of lifting the embargo.

The U.S. Congress is currently considering two bills that begin the process of dismantling the embargo by allowing export to Cuba of food and medical supplies.